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Stam.

GENERAL LETTER FROM THE MISSIONARIES, DATED BANGKOK, 1ST DEC. 1840.

### *Labors prosecuted by the Mission.*

AFTER mentioning the arrival of Messrs. Hemenway and Caswell and their wives and Miss Pierce, 1st of January, Mr. and Mrs. Benham 3d March, and Messrs. French and Peet and their wives 28th May, constituting the reinforcement which was for some time detained at Singapore; the missionaries mention the sudden and lamented decease of Mr. Benham, one month after his arrival, and then proceed—

The labors of the past year have been much the same with those of the two years next preceding it. There has been preaching statedly during the year at the floating-house and at the tract-house. Mr. Robinson, as formerly, has conducted the exercise at the floating-house. These are only on the Sabbath. The audience consists chiefly of those in the employ of the mission, and of a few children connected with the mission as scholars. There are usually some others present, and occasionally quite a number; but none, except those above mentioned, can be called regular attendants. When viewed in the proper light, we think this exercise will be considered a very important one. It is true but few attend it, and these few are, for the most part, those who are daily receiving instruction in the mission families. Still nearly or quite all the reasons which render it important to sustain public worship on the Sabbath in christian lands, operate here with their full force. The place occupied for this exercise is, on many accounts, very inconvenient, and we earnestly

desire that the time may soon come when the state of our treasury shall be such as to justify us in the erection of a small but neat building to be dedicated to the worship of the true God.

The preaching at the tract-house is conducted by Doct. Bradley; and, owing to the accompanying distribution of tracts and the changing character of the audiences, partakes much more of the colloquial character than that at the floating-house. With very few exceptions, the gospel has been preached at this place four times each week during the year. The time occupied is usually from two to three hours. Efforts have been made, with considerable success, to make the exercise on the Sabbath partake more of the nature of formal public worship than heretofore. We have constantly increasing evidence that it was the favoring hand of our divine Master that directed us to this central point of labor.

Besides these stated and public seasons of preaching, numerous opportunities are improved to impart instruction to individuals in private.

The number of tracts distributed this year has been much less than that of the preceding. This, however, has not been caused by any diminution of desire for them in the people, or any change in our opinion as to the importance of this branch of our labors. It has been caused entirely by want of means with which to print. For about ten months our press has lain still, and in the mean time, although we have practised the most rigid economy in distribution, several of our most important tracts have gone out of print. We feel authorized now, however, by a fresh receipt of funds, to resume printing. Still it will necessarily be long before we can have our usual variety of these messengers of good. As intimated

above, there has been regular distribution at the tract-house four times a week. Tracts have also been distributed at the houses of Doct. Bradley and Mr. Robinson to those who have called for them. These calls will average, we think, from ten to fifteen per day during the year. There has also been some hundred Chinese tracts distributed by Mr. Peet.

Mr. Robinson's time has been mostly occupied with translating the Scriptures. The gospels of Mark, Luke, and John are already translated and printed, together with the Acts of the Apostles, the Epistle of Paul to the Colossians and the three Epistles of John. Small editions of most or all of these we desire to print during the coming year. We feel strongly desirous of being able to refer the Siamese to the Word of God itself for instruction.

In regard to schools we can say but little, except that no experiment has yet been made in this department under such circumstances as would authorize us to form any definite opinion as to what we may expect hereafter to accomplish. There have at all times during the year been some children under instruction in the mission, but the fickleness of parents is such that they commonly remain but a short time. We believe that the great importance of imparting a christian education to the young demands more efficient efforts than we have hitherto been able to put forth for the accomplishment of this object.

With reference to efforts for instructing the Chinese portion of the inhabitants of Bankok, the missionaries remark—

We think there are few if any places in the world where efforts for this class of people are likely to be crowned with so great success, as here. There is one prominent reason for this opinion, which we suppose will commend itself to most persons. In his own country the Chinaman looks down upon the missionary as inferior to himself. In such places as Singapore, Batavia, and others where the government is administered by Europeans, the Chinese feel that others look down upon them, and thus a distance is created between them and the missionary, nearly or quite as prejudicial to success as that which exists in China itself. But in such places as Bankok, where neither the Chinaman nor the missionary belongs to the class that bears rule, they meet on a common level. That this must render them much more favorable to impression needs no argument to

prove. Facts also, as might be expected, go to establish this view as just. We are not aware that the preaching of the gospel to the Chinese has been attended with so great success, considering the amount of labor performed, in any other place, as in Bankok. We think that, as soon as practicable, the hands of the brethren in this department should be so strengthened, that no ordinary event, such as the removal of a brother from his labors by death or sickness, shall be able to hazard the permanency of their operations.

#### *Estimate of the Progress made.*

Though the missionaries are not able, after having been in Siam seven years, to see around them any of the Siamese who have publicly embraced the christian system, or who give satisfactory evidence that they have been renewed by the Spirit of God, yet they can point to some important results, which show that they have not labored in vain, and which, as indicative of progress and of preparation for further and more efficient labors, are highly important and encouraging. They remark—

We may be prepared to appreciate the worth of what has, as we suppose, already been accomplished by missionary labors in Siam.

1. We have reason to believe that the king and the great body of those in authority look upon us as honest, upright men, and think we came here to do good. At first we were looked upon with a suspicious eye. Many very naturally supposed us to be in some way connected with the English, who have made extensive conquests in this quarter of the world, and whose power is consequently much dreaded. How our being taken for subjects of Great Britain might prove prejudicial to our cause it is not difficult to perceive. It is now known, however, by the more intelligent, that England and America are two distinct countries, with no more of political connection than exists between any other two countries at peace with each other. It was difficult too for those who know no law themselves but selfishness, to conceive it possible that we should have come so far merely for the purpose of doing good and propagating our religion.

2. Large numbers in Siam have their feelings, we suppose, enlisted in our favor on account of having received from us special temporal benefits. Such was the affection of the common people of Palestine for the Savior, produced by his

having healed their diseases, that on several occasions they proved an effectual protection against the malice of his enemies. Seven or eight thousand have received medical aid from us since our arrival in the country. A large portion of these were afflicted with maladies confessedly beyond the reach of the skill of their own physicians. They were from all parts of the kingdom. It will readily be seen that the agency of this class of persons is likely to be of great value in the dissemination of the truth. Whenever we make excursions into the country we meet some of them. They are ready to invite us to their houses and to introduce us to their neighbors. Thus, in a few hours, a work may be accomplished in preaching the gospel to a little village, which, under other circumstances, could not be done half so effectually in days or even in weeks.

3. Many thousands have had the gospel so preached to them as that they have understood its leading principles. Of this we have no more doubt than we have of any well established fact. Besides formal preaching, in the common acceptance of the term, in which way alone we have addressed many thousands, we have printed and distributed about 70,000 religious tracts and portions of the Scriptures. In a large majority of instances the distribution of these tracts has been accompanied by oral instruction and exhortation calculated to awaken the interest of those who receive them. It is usually the case that at the stated times for distribution some persons are present from a distance. They hear, receive books, and return home and read and relate to their families and neighbors what they themselves have learned.

4. There are some hundreds, at least, who have a pretty thorough knowledge of the christian system, and have closely observed its practical influence on those who profess it. We refer now to those who have for some time been connected with the mission as teachers, scholars, and laborers of various classes. We include also those, of whom there is a large class, who have frequently visited our families and have had opportunities of judging of our principles by our conduct. These have had line upon line and precept upon precept.

5. There is a considerable number who professed to be convinced of the folly of idol worship and to have forsaken it. Cases of this kind are becoming somewhat frequent. We think they have been more numerous during the last, than in any previous year. If we ex-

press a doubt in regard to their sincerity, they say, "Go to our houses and see. We have taken down and thrown away all our idols and implements of idol worship." We do not believe that all these professions are sincere. Still we hope that in some cases they are so. It must be remembered that it is a great thing for a heathen to renounce the religion of his fathers; and where we see any considerable number who are willing to do this publicly, we may be sure that those convictions which lead to this step are becoming widely diffused.

6. Finally, we consider it no small step in preparing the way for the reception of the gospel by this nation that several of the most prominent and influential men acknowledge their disbelief of the system of the universe taught in their sacred books, and consequently acknowledge that the books which teach this system are uninspired. There are many thousands of volumes of what the Siamese call their sacred books. It is probable that all these books contain more or less that may be proved to be false, and therefore contain the elements of their own destruction. It is especially so with some of their most renowned books, which treat of the system of the universe.

As there are few if any nations where the belief of the people depends so much on that of their superiors as in Siam, it is reasonable to suppose that this beginning, by men high in rank and influence, in the rejection of books heretofore reputed sacred, will go very far towards overturning the established belief of the nation, and preparing the way for the reception of the true religion.

We desire not to leave the impression that we esteem ourselves as the only human agents in the production of the results just mentioned. Other laborers are in the field. We desire to be looked upon as only co-workers with our brethren in the same glorious cause.

#### *Use of Opium and Intoxicating Drinks.*

Before closing this communication we would say a few words concerning two or three topics not mentioned above. The attempt to suppress the traffic in opium we believe has been attended with quite as much success as could have been expected. Still considerable quantities of the drug are, without doubt, smuggled into the country. But while the use of opium has diminished, that of ardent spirits has greatly increased. Five men are seen intoxicated now,

where one was seen two years since. Of course crimes of various kinds increase in the same proportion. What the end will be, it is impossible to say.

The commerce of Siam is gradually increasing. This we are glad to see, because, as commerce increases, we may expect the demand for various articles of foreign manufacture to increase also, and consequently the industry of the country to be promoted. One of the greatest hindrances to the gospel among this people is idleness, and they are idle because their wants are so few that they can be supplied with very little labor. Could the expense of living to the Siamese be tripled or quadrupled, we should expect great good as the result.

It is known that Siam and Cochin-China are rival kingdoms. They have had frequent wars, the subject of contention being Cambodia, which lies between them. For some years past the king of Cochin-China has been building ships of war after European models. The king of Siam has done the same, and will probably feel it necessary to do what he can to keep pace with his rival. During the last year the king of Cochin-China has purchased a steamer for warlike purposes. The king of Siam may do the same. It is impossible to foresee what would be the effect of war between the two countries. In the mean time the preparations which are going on, together with the increasing efforts in the commercial line, we suppose may have the effect to divert money from the wars, in the erection of which immense sums have heretofore been annually expended. Another effect may be to increase the demand for the introduction of the English language and such of the sciences as are necessary to conduct these operations with success. How far this may go towards giving success to our efforts at establishing schools remains yet to be seen.

### Borneo.

#### JOURNAL OF MESSRS. NEVIUS AND YOUNGBLOOD.

In the last number, page 318, was inserted a letter from Mr. Youngblood, giving summarily the results of a tour which he, with his associate, Mr. Nevius, had made from Pontianak into the interior of the island. Below are extracts from the journal kept during this tour, the object of which was to ascertain the character and disposition of the people, and how far it was prac-

ticable to introduce christian knowledge among them.

#### Object of the Tour—Diversity of Languages—Sugalam.

March 26th, 1840. At two o'clock in the afternoon we took leave of our families and set out on our contemplated tour into the interior of the island. It is our intention to ascend the Kapwas river as far at least as Sangow, some six or seven days from Pontianak; thence return to Tyan, and from that place cross by land to Landak; whence we hope to reach Pontianak again, by way of Mandore, a Chinese settlement three days distant by land from Landak. In undertaking this tour we know not what trials and dangers await us; but believing that we are in the path of duty, we would go forward trusting in that Almighty arm which has guided and protected us hitherto. The principal object of the present tour is to endeavor to gain as much knowledge as we can of the numbers, character, habits, and situation of the Dyak tribes of the interior, and ascertain, by personal observation, the openings for missionary labor, and the most eligible site for a station among them. Both the resident and sultan of Pontianak have kindly furnished us with letters to the chief men at the principal places we design to visit.

As the travellers were passing up the river, March 30th, and approaching Tyan, they entered a house near the banks, where they found a kind and interesting family, embracing the father, mother, and two children, where not a little of parental and filial affection were manifested. Of the conversation it is stated—

The man confirmed what we had before heard of the Babel-like diversity of tongues among this people. Almost every separate tribe has its distinct language, not at all understood, or only in a very limited extent, by the nearest neighboring tribes. They have no written language as a people. The first attempt to commit their language to writing with which we are acquainted is that of our German brethren at Banjermassing in an elementary work. There exist also the most deadly feuds and animosities between the various tribes, which present to mutual communication a barrier more insuperable than that of mountains and seas. These are probably among the principal causes of their discrepancy. We inquired of this man whether, if he

were to meet with Dyaks of such and such places, he could hold communication with them by any common language? "How would I dare to visit them?" was his instantaneous reply. "By such an act of temerity I would lose my head." When we looked at this interesting family group, only the representatives of thousands and tens of thousands, with physical and mental qualities not inferior, perhaps, to them, we could not help sighing when we considered their gross ignorance and superstition, the tyranny exercised over them, and the cruel practices to which most are addicted. Oh that God would have mercy upon them.

Having passed through Tyan, March 31st, the explorers passed on to Sugalam. Visiting the Dyak villages near that place, they say—

The general mode of building is this: All the houses, or nearly all, in a *kampung* are erected on posts of the same height, generally about ten or twelve feet above the ground. They are all joined together under one roof, with only slight partitions to separate the families. Each door marks a household. Hence results the mode of reckoning the population, not by so many houses, but by so many *lawangs* or *pintees*, that is doors. The roof is commonly of bark, sometimes of *atap*; the sides of bark from the roof to the floor, generally sloping inwards, and the floor of poles. The windows are in the roofs of their houses, a portion of which is raised by poles to a horizontal position for the admission of light and the emission of smoke. In some of the small single houses that stand in the paddy fields these apertures, serving the double purpose of window and chimney, occupy nearly half the roof. The fireplaces are in the houses, and under or between the windows. The floors of the dwellings extend out into a wide open platform, generally the whole length of the village, on which they walk, dry, and thresh their rice, etc. They ascend to their houses by notched timbers laid in a standing position, or by rude ladders formed of round poles lashed together by rattan. Under their houses they keep swine and poultry, but the latter often seem quite at home above the floor. The number of Dyak doors in these *kampungs* is one hundred and twenty. The whole population probably does not fall much short of six hundred. Some years since the inhabitants of these *kampungs*, probably on account of oppression, are said to have left their habitations in a body, and to have descend-

ed the river to seek the protection of the sultan of Pontianak. Instead of receiving them, he advised them to return to their place, and at the same time, most probably, judging from his known character for liberality and hatred of oppression, recommended to their masters to lighten their burdens. But whatever may have been their former condition, their present yoke, compared with others, cannot be said to be a heavy one.

*April 2.* Between the hours of twelve and four we passed the mouths of more than twenty creeks. These have been generally very small, and would be too insignificant to claim the notice of the passing tourist, were it not for the fact that most of them have their sources some distance in the interior and form channels of communication by small boats with inland settlements. In fact rivers and their branches are the roads of Borneo. On many of these also the Dyaks have their settlements. A little way up the river it is proverbial that where there are streams, there are Dyaks.

We passed a number of mines worked principally by Chinese, a few being employed in each mine.

We stopped for the night at a place called Rantu, where there are a few Malay and Chinese habitations, and where there is a gold-mine. There is also a diamond-mine in the vicinity. We visited the Chinese at their dwellings and gave them some tracts, which were gratefully received. As we were about to return to our boat, some eggs and wax candles were presented to us, while many apologies were offered because of their inability to give any thing, as they said, more worthy our acceptance. Malays afterwards assisted us in our boat, and brought with them dried fish and a little rice as a present. To one or two of them, who could read, a few tracts were given. To these and some Chinamen who came on board we endeavored to explain some portion of the contents of the tracts. The Chinese who work these mines, as well as the Malays who superintend them, are exceedingly superstitious. They informed us that for some years past there had been a diminution in the quantity of gold, and said, with the utmost apparent credulity, that it was owing to the power of some *hantu* or ghost. If these invisible beings become for any reason displeased, the gold, they say, will *lari*, that is, run away. Oh how much do this people need the enlightening influence of the

gospel to divest their minds of these childish superstitions.

*Sangaw—Population and their Character—Cannibal Tribes.*

April 4th Messrs. Nevius and Youngblood reached Sangaw, a town pleasantly situated on the left bank of the river, amid a grove of cocoa and other fruit trees, and presenting, as they approached, quite an imposing appearance. A large number of trading-boats and floating-houses lined the river. They stopped at the Chinese kampong, and immediately dispatched a messenger for the *penambahan*, or chief ruler, to ask for an interview with him. Here they remained two or three days, treated with civility, but rather coldly by the *penambahan*, but very hospitably by the *panguan*, another officer of the place. The former sent word to them to remain a day or two longer than they intended, that he might send a communication by them to Sintang.

After receiving this message we returned to our boat, where we had constant calls for books from Malays and Bugis until seven o'clock at night. Never before have we witnessed such a desire manifested by Mohammedans for christian books. Indeed our object and all concerning us seemed noble to them and elicited many questions. Several small parties of Dyaks from the interior have also visited us, and during all the afternoon we have seen them passing up and down the river in boats. The Chinese, as usual, paid us frequent visits, and received tracts from us.

Sangaw, which, as before stated, stands on the left bank of the Kapwas, contains a population of nearly three thousand souls. Two thirds, perhaps three fourths, of these are Malays. Bugis compose the principal part of the remaining fraction. Besides these there are some twenty or thirty Dyak slaves, and in the Chinese kampong forty or fifty Chinese. The whole number of Chinese under the *kong-se* of Sangaw, according to the captain's estimate, is about five hundred. The population is very much scattered. Except those in the kampong in town, the remainder are found in small settlements, not exceeding twenty or thirty in a place, and are almost exclusively engaged in working mines. The jurisdiction of the *kong-se* of Sangaw extends down the river as far as Sautoh, where it meets the limits of the *kong-se* of Tyan, and up as far as the Menawas, a small stream, which falls into the Kapwas a day or more above

Sangaw. As it respects the number of inhabitants in any Malay town we find it very difficult to obtain an exact estimate. Those whose situation affords the best opportunities for obtaining the requisite information, are either unable or indisposed to furnish it. It is forbidden by the koran to take a census, on account, probably, of the calamity which befel the Israelites when David numbered them. The number of houses in a place is sometimes taken as a standard, but the average number of persons to a dwelling varies so much in different towns as to make this an uncertain method. If the number of inhabitants of Sangaw, for example, were estimated at an average of five or six to a dwelling, which is a fair estimate for Pontianak and some other places, we would come one half, at least, short of the true number. The number of inhabitants of Sangaw, as well as other places on the river, is far less, it is said, than when the island was under native rule and Succadana, now called New Brussels, was in its glory. The character of the inhabitants of Sangaw differs little from that of the citizens of other Malay towns we have visited, except that the male population are, if possible, more indolent and feel more independent. So great is their indolence and pride, that not a foot of land, as far as we could see or learn, is cultivated by them. They obtain their subsistence from their Dyak subjects and the trade of the interior. The females, however, seem to be more industrious. They manufacture considerable quantities of cloth, from yarn brought from Singapore and from the interior, where cotton is cultivated to some extent by the Dyaks. In our walk through the town we saw many looms in operation under the dwellings. The looms are very simple in their construction, and the process of weaving by them laborious and slow. A hand breadth is the work of a day, and a single Malay garment requires a month for its construction. The cloth appears well and is of a firm texture.

The soil in the vicinity is a mixture of yellow clay and sand, with only a thin layer of black mould on the surface; but judging from the small spots we have seen cultivated by the Chinese, it seems well adapted to the cultivation of sugarcane, and several kinds of vegetables, such as the yam, radish, cucumber, and the egg-plant. The chief exports from Sangaw are gold-dust, rice, rattan, beeswax, and a species of vegetable oil made from the nut of a tree called here the *tungkawang*.

In the district of Sangaw, extending several days in every direction, there are three tribes of Dyaks, together numbering five hundred *lawangs* and probably about three thousand souls. Two of these tribes are several days distant in the interior, on the banks of the Skiam. One of these tribes, the Jang-kang, is addicted to the horrible practice of cannibalism. There is another tribe of cannibals on the eastern coast. Excepting these two tribes, we have not heard of any other portion of this people who eat human flesh. That the practice prevails to no inconsiderable extent among the Jang-kang tribe, there is on our minds no longer the shadow of a doubt. They themselves confess it with boasting, and give as a reason for the horrid custom, that it makes them courageous. To the young brave, who is just putting on his armor and is anxious to gain a warrior's fame, and to acquire what is to them the most valuable of spoils—an abundance of human heads—a taste of the flesh is given to nerve his arm and make him fearless. "How could we be brave," said one man, "if we had never tasted of human flesh." A Malay man with whom we conversed had seen the Dyaks making their meal upon the human frame. They do not eat indiscriminately all parts of the body, but, with a most horrid kind of epicurism, feast with the greatest relish upon the tongue, the brain, and the muscles of the leg. The men of this tribe file down their teeth to a point, like the teeth of a saw. This, while it may fit them the better for the indulgence of their favorite propensity, adds not a little to the ferocious appearance of these man-eaters. The practice of cutting off heads is their confession and boast. They seem to consider it their greatest glory. One old man, of great muscular strength and rather fierce countenance, drew out his sword, and with an exulting smile, declared that with it he had decapitated twelve men. We expressed to many an abhorrence of the practice, and our hope that in future they would live in peace with each other, and use their knives for other purposes than cutting off heads. "But if we have a debt," said one old man, "we must discharge it." Thus when one head is cut off, it creates a debt, which, in the opinion of the parties concerned, must not be suffered to remain uncanceled; but the cancelling creates a fresh demand for blood. In this way a kind of running account is kept open in this work of mutual slaughter, never to be settled, we fear, until the gospel shall teach them

the sublime doctrine of forgiveness and bring them the blessing of peace.

The men of this Jang-kang tribe are in many respects a noble race. In stature, in the features of the face, and in their well proportioned and muscular limbs, they excel all Dyaks we have yet seen, with one or two individual exceptions. Dreadful havoc has been made among the tribes of Sangaw on the north and east, within three years past. Whole villages have been entirely cut off. The Sadong Dyaks, a tribe of Bruni (Borneo proper,) have destroyed five hundred of the Sangaw Dyaks, on the Skiam, and the tribes of and near Sintang two hundred. If this destruction of life should continue a few years longer, these tribes must become extinct, unless they remove to the vicinity of their Malay masters, (to which Dyaks generally are extremely averse,) or take better measures of defence. How much do all these tribes, the powerful and the weak, need the transforming influence of the gospel! and who that for a moment considers their condition will not most earnestly pray that every obstacle to its introduction may be removed and they receive its sacred truths with their whole hearts!

*Dyak Dress and Weapons—Symbolical Language—Female Industry—Scaddan.*

The Jang-kang Dyaks and most other tribes go nearly naked, wearing only what the Malays call the *chowat*, a narrow strip of cloth or bark about the loins. On the right side they carry a *tung king*, a small ornamented pouch or basket, made of rattan. This contains the entire apparatus of the sirih-chewer, consisting of two pieces of ornamental bamboo, five or six inches in length, and one or two inches in diameter, and a little bark. This pouch is fastened to the body by a narrow belt, ornamented with sea-shells. On the right side they carry also the *sinda*, a sheathed knife, of long slender blade, used for ordinary purposes, and for trimming off the ears, etc., of heads taken in war. On the left side hangs the *lansa*, or large head cutting-knife. Such is the weight of this weapon, the keenness of its edge, and the power and skill of the arm that wields it, that a single stroke is generally sufficient to sever the head, and sometimes one arm with it, from the body. Of those who have their heads covered, some, like the Malays, wear a handkerchief; others, particularly when going to war, put on a kind of cap made of rattan, in which

they stick long feathers, taken from domestic fowls or the large wild birds of the island.

One tribe of Sangaw, the Ribort, wear clothing similar to the Malays, at least when they leave their kampongs and visit Sangaw for purposes of trade. They are darker in complexion and inferior in strength and bravery to the Jang-kang.

In the absence of all written language the Dyaks have a kind of symbolic mode of communication exceedingly simple. A Malay man sitting in our boat first informed us of it, and appealed, in confirmation of what he said, to some Dyaks seated on the shore, requesting them at the same time to furnish us with a specimen. They immediately took their knives and cut out the forms of two small weapons such as are used for weapons in their *sumpitans*, or blow-guns. These are sent, if we were correctly informed, to different kampongs of the same tribe to rouse them to war. In the least arrow two opposing points were made to denote contending forces; and notches cut in it denoted the number of days intervening before the attack was to be made. The large arrow was said to be a demand for men, the number of whom was also indicated by notches. Supposing, then, the number of notches cut in the smaller arrow to be ten, and those in the larger forty, the combined language of the two would be something like this: "At the expiration of ten days we wish to attack our enemy and we expect your kampong to furnish us against that day a force of forty armed men." They sometimes burn one end of these sticks and paint the other red, denoting that they intend to burn the village and destroy all the inhabitants. They use weapons of various kinds, musket-balls, when they have them, and sticks cut into a variety of shapes, for the same purpose.

6. About five o'clock this morning left Sangaw for Scuddan and Sintang. At a Malay house where we stopped at noon a female was engaged in weaving. The farther we go up the river, the more do we find females thus engaged. The sound of the loom is becoming quite familiar to our ears.

On the 7th Messrs. Nevius and Youngblood reached Scuddan, and were in the evening called upon by the sultan, and the next morning visited him by invitation, and were received in a very friendly manner.

We informed him of our design of visiting this and other places on the

river, and asked him whether he would object to a missionary being located in Scuddan. He replied that he would not; and from what we have learned of his character from others, we think it probable that, if a missionary could gain his favor, fewer difficulties would be found in laboring for the benefit of both Malays and Dyaks here, than in many other places. As we arose to depart, he handed us a copy of the gospel by John and some tracts in Malay, which we sent him in the morning, saying to us that as he could not read and understand them, they were useless to him. We rather urged him to keep them, telling him that his priest could read them and make known their contents to him. This seemed a new idea to him, and he immediately consented to keep them and thanked us for them. He strongly urged us to call on him again on our return from Sintang, promising to procure some Dyak weapons for us.

The total number of houses at Scuddan is about seventy or eighty, and the whole population seven or eight hundred. The Scuddan is a stream about a hundred yards wide where it falls into the Kapwas. Here, as in Sangaw, we heard the females engaged early in the morning cleaning and preparing cotton for spinning, and in passing through the place the sound of the loom was every where heard.

#### *Interview with the Rulers of Sintang—Population in the Vicinity.*

10. At ten o'clock arrived at the Chinese kampong, on the right bank of the river, nearly opposite the town of Sintang.

On the next day an interview was had with the pangeran, the chief ruler of the place.

We returned to our boat after the interview, and near sunset strolled through the kampong. In passing through we counted ninety houses, besides thirty or forty built upon rafts on the river, and about twenty on the opposite side of the river to the southeast. The bank upon which the town is built is from seven to ten feet above the present level of the water, but sometimes it is inundated. The structure of the houses is much the same as at Sangaw and Scuddan, but they are rather inferior in appearance, and scarcely any attention appears to be paid to keeping them in repair. They are generally covered with shingles, which are tied on with rattan, instead of

being fastened with wooden pins, as at Sangaw. The average number of persons to a dwelling is large, at least eight, perhaps ten. The male population are extremely indolent, more so, if possible, than at the other places on the river. All seem to think it beneath them to engage in cultivating the soil, or in any other occupation, except trade. The females, however, as at Sangaw and Scud-dan, manufacture a considerable quantity of cloth for domestic use.

The whole Chinese population connected with Sintang is, according to the captain's estimate, 120 or 130. During the time we were on our boat to-day we had constant calls from Malays and Chinese, and those who could read and wished books we supplied.

From Sintang only a solitary mountain, and that of a somewhat conical form, is visible, about half a day in nearly an eastern direction. Its sides seem precipitous and rocky, and its summit is probably near two thousand feet above the level of the river. It is called Gunung Klam, or the Dark Mountain, perhaps because its sides and summit are frequently enveloped in mists and clouds. From the top there is said to be a large cavern or opening of unknown depth. Lines 1,200 feet in length have been let down, without reaching any bottom. About the foot of this mountain Dyaks are quite numerous, there being a thousand capable of bearing arms, according to the estimate of an old man of the tribe, who visited us.

This morning, in company with the Bugis man, who offered to be our guide, we took a short excursion up the Kapwas and Melawi rivers. These rivers are of nearly equal width, about two hundred yards, but the Kapwas appears to have the greater volume of water. On both these rivers, for seven or eight days into the interior, according to native travelling, there are settlements of Malays, containing in all upwards of four thousand souls. The most important places on the Kapwas are Silat, two days from Sintang, Salimban, one day or a little more from Silat, and Bunut, about three days from Salimban, and the farthest Malay settlement in the interior. Silat has a population of about 400 Malays and a few Chinese, and Salimban and Bunut about one thousand each. In the district of Salimban is the Mannh tribe of Dyaks, some of whom have become Mohammedans. About four days from Sintang, on the left of the Kapwas, and some distance from it, is a large lake

called Danau Malayu, which, according to the natives, is three or four days in circumference. There are several small lakes near the large one. On the Melawi the Malay population is less than on the Kapwas, not probably exceeding 1,500.

Both on the Kapwas and Melawi rivers the Dyaks are said by all whom we have conversed with on the subject, and who have the means of knowing, to be numerous. By some they are estimated at seventy or eighty thousand, and by others much beyond that number. Under the rajas of Sintang, whose authority extends but a few days, there are, at the lowest estimate, between fifteen and twenty thousand, scattered in small *desas* or villages, generally on streams falling into the Kapwas. The number under other Malay chiefs, farther into the interior, is probably not short of this number. Pangeran Adi, who resides at Bunut, it is said has under him at least ten thousand. Besides these, within seven or eight days native travelling, say from 120 to 150 miles, following the course of the rivers, and from thirty to fifty miles on each side, there are several tribes and parts of tribes still independent of Malay authority. The Kapwas, from Sintang to Bunut, is said to be a sluggish stream, without falls or rapids, and navigable for large boats; but beyond that place, rocky and dangerous of navigation. The Kyan or Koyan tribe of Dyaks, who are still independent, and one of the largest and most powerful on the island, inhabit this region. They excel in the manufacture of steel. Some of their swords which we saw were of superior polish and fineness and indicated much skill in the workmanship. With their best swords we were informed they can cut through rods of iron more than half an inch in diameter. Within the bounds of this tribe we were informed the explorer Muller, employed by the Dutch government, was murdered while on his way from Cote, or Kote, on the east of the island, to Banjarmassing and Pontianak.

The rajas of Sintang are seven in number, of nearly equal authority, and who share between them the profits accruing from their Dyak subjects. They do not raise from them a revenue by direct and regular taxation, as is done at some other places on the river and at Sambas. It would be far better for the poor Dyaks were this the case.

Soon after our return from our excursion up the rivers, this morning, pangeran Anum sent his boat to convey us to

his residence. On entering we were honored by the discharge of five guns, and the interview passed off much as at the house of his brother Adapati on Saturday. We found him, however, living in apparently better style and surrounded by a large train of domestics. This man has visited Danau Malayu and confirmed the statement we had before heard respecting it. From the house of pangeran Anum, in company with him, we went to that of pangeran Kunung, which is situated a short distance up the Kapwas on the opposite side. His situation is quite high and romantic, amid a beautiful grove of fruit trees. The ground rising very abruptly from the river's bank, we ascended by several flight of rough stairs to his dwelling, which we found spacious and exhibiting rather more taste than any dwelling we had before entered in this place. We were received again with such noisy honors as almost deafened us. The hall into which we were received was large, and we were asked to take our seats on benches at a table. This was quite a relief to our limbs wearied as they had been by sitting in native style at his brothers.

As a station for a Dyak mission we think Sintang presents claims far beyond any place on the river, and perhaps any other on the western part of the island; and we trust that, in the good providence of God, it will not be long before it is occupied. But men are needed for this place, as well as all others on this island, especially in the interior, possessing no small degree of faith, patience, love and holy zeal, for they no doubt will meet with much, especially in the outset, that would put all these to the severest trial.

Pangeran Adapati gave us on leaving several Dyak weapons. His reserve, as well as that of pangeran Anum, seemed to be all laid aside, and they conversed with a freedom which was pleasing to us. Towards evening pangeran Kunung sent to us a request that we would remain until tomorrow, as he wished to call upon us in the morning upon our boat.

16. Reached Tyan, on our return to Pontianak, about five o'clock this morning, and at eight called on the *gezighebber*, who informed us that the prospect of an open war between the Dyaks of Tyan and Landak is greater than when we were on our way up the river. Our interview with this officer being concluded, we took a boat and visited the kampong of Tyan, north of the Kapwas. It is situated on each side of the river Tyan, near its mouth. The number of houses, including that of the panambahan, is be-

tween thirty and forty. This river is about thirty or forty yards wide, and by it lies the road to Landak. The panambahan and nearly the whole adult male population we found absent in the interior preparing for expected hostilities. The panambahan of Landak, it is reported, has assembled four thousand Dyaks, while the panambahan of Tyan has less than two thousand to oppose them. The origin of the difficulties, according to the Tyan version, is this: That the Dyaks of Landak, or at least Dyaks from that quarter, had decapitated two Dyaks of Tyan, and that no satisfaction had been given by the panambahan of Landak, according to a former agreement between them and the Dutch authorities at both places. After waiting for some time, the Dyaks of Tyan retaliated and killed two Dyaks of Landak, burnt a desa containing fifteen dwellings, and destroyed the fields of paddy belonging to it. For this last act of burning, etc., the panambahan demanded at first two thousand rupees as a reparation, but from time to time lowered his demands to two hundred tampayans, (large water-jars,) worth four or five hundred rupees. But even this last the panambahan of Tyan indignantly refused to pay. After this the panambahan of Landak collected the Dyaks and assumed a threatening posture. What will be the result between such opponents it is difficult to conjecture. We heard a letter from the panambahan of Landak read in Tyan, which breathes nothing of a warlike spirit, but his majesty at the same time thinks he must have some compensation for his burnt village and rice fields, without seeming to care much about the lives lost.

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### Malaccas.

JOURNAL OF MR. ALLEN AT BOMBAY.

#### *Ecclesiastical Establishment and Religious and Benevolent Institutions at Bombay.*

HOWEVER incompatible with the precepts and spirit of Christianity were the measures by which the British power was introduced into and established in India, it is obvious that, under the gracious and controlling providence of God, those conquests have opened the way for planting Christianity extensively among the nations of that country. In addition to the circumstance that by British rule in India free access to the native population is secured to the christian missionary, and he is protected in employing all

suitable means for accomplishing his work, a large number of christian residents are brought into and dispersed over the country, especially at the principal seats of trade and power; and although many of these have been as far as possible, both by their life and influence, from furthering the christian cause, yet it is cheering to know that not a few of them, in all the walks of life, civil, military, and commercial, have been living and bright exemplifications of the nature and power of the christian religion; and that the number and the active exertions of this class have for years been steadily augmenting. As a class of foreigners brought into contact with the Hindoo population, the British residents in India, taking simply their character into view, do far less, at the present time, to hinder and far more to promote the christian cause, than they did thirty years ago.

But their influence is not that of character merely. There is now no little christian effort and enterprise among British residents in India, as is indicated by the several societies noticed in the journal here given. And when we take into view the fact that similar associations exist, equally active and efficient, at Calcutta, Madras, Jaffna, Colombo, and to a greater or less extent also, in other places, it is easy to see that the missionary in India must now have much to cheer and aid him in his great undertaking.

The ecclesiastical establishment of the Bombay presidency consists of the bishop and seventeen chaplains of the church of England, and two chaplains of the church of Scotland. These are all appointed and supported by the government. The churches are also erected and kept in repair by the government. Of the church of England four chaplains commonly reside in Bombay; the others at the out-stations. The two chaplains of the church of Scotland are connected with the Scotch church now commonly called St. Andrew's, in Bombay. The European population of Bombay is now as well supplied with religious instruction as the inhabitants of most christian countries. For some years past a spirit of enlightened and active piety has been increasing. This is a most encouraging fact in its connection with the missionary cause.

November 24th, 1839. This afternoon Mr. Hume and myself went into the village of Lonee. We found but few persons who could read; still we had favorable opportunities for conversing with the people on the great truths of salvation. Observing a small temple near the gate, with two or three idols in it, we

asked the bystanders to what god it belonged. They said the temple and images were Zurreemurree's. This is the common name for the cholera, and also for the goddess or fiend to whom the Hindoos ascribe the cholera. They said this temple was erected many years ago to pacify the goddess at a time when she was killing the people of the village. We told them that the cholera and all other diseases were occasioned by the displeasure of God towards people for their sins; and that when they suffered his displeasure, they should repent of their sins, forsake them, and love and worship the true God. To this they replied that they knew that their opinion about the cause of the cholera was true, and that they did right in worshipping those images; that about two months ago the goddess began to kill the people in Koregaum, a village about three miles distant, and continued to destroy them until the village was almost uninhabited; that she then came to this village, and began to kill the people; but, by very great exertions in making offerings and prayers, they succeeded in pacifying her, and so she left them and went to another village.

In one part of the village the people were repairing a temple of the god Hunnoomun. We told them we were sorry to see them doing so, and that they had better turn the idol over that his face would lie on the ground, and use the wood which they were getting ready for the temple for other purposes. In reply an old brahmin told us how much money the English government give every month to certain temples which he named, that the government would not do so if they had no confidence in idol worship and believed it was sinful. For this we gave the best excuse we could, that the government only continued the excise which had become established when the country came into their possession, etc. To this excuse he replied that, if English people believed all idol worship originated in ignorance and was sinful, then they would at once cease to support idolatry and would try to enlighten the people as fast as possible; that the government, by giving money to temples to support idolatry, showed that they believed the Hindoo religion to be true and wished the people to practise it. Such are some of the arguments we have to encounter in endeavoring to persuade the heathen of India to forsake their idolatry and worship the true God.

Dec. 17. The annual meeting of the Bombay Auxiliary Church-of-Scotland's

Missionary Society was held this evening in St. Andrew's church. After the report was read, several resolutions were moved and spirited addresses were made. The number of people present was probably 120. All the exercises were interesting and fitted to produce a happy influence on the missionary cause. The society is a voluntary association and is managed by a committee chosen at each annual meeting for the ensuing year. It has been very useful in exciting an interest in behalf of the missionary cause, and in assisting the mission with which it is connected with funds. The amount of donations and subscriptions received during the past year, though less than in some previous years, was more than 3,400 rupees, or about \$1,600.

20. The annual meeting of the Bombay Auxiliary Bible Society was held this evening in the Town-Hall. The bishop of Bombay, who is president of the society, presided at the meeting. The report gave a gratifying account of what had been done in translating, publishing, and distributing the Scriptures during the past year. After the report several resolutions were moved and addresses were made in support of them. The number of people present was probably about 150. This number, though it appeared small in so spacious a hall, yet showed an encouraging increase of interest in the cause. I remember several annual meetings when not more than six or eight persons were present. A great increase from such a number to 150.

This society is auxiliary to the British and Foreign Bible Society. In the report read this evening, it appeared that the receipts for the year past were more than 6,000 rupees, or nearly \$3,000. Of this sum nearly one half was realized in the way of assistance from the British and Foreign Society. The meeting this evening was the twenty-first anniversary. This society has been very useful in promoting the circulation of the Scriptures.

January 15th, 1840. Attended a meeting of the Committee of the Seamen's Friend Society, at the Sailor's Home. This society was formed some years ago to promote the good of European seamen, by furnishing them with religious instruction on the Sabbath, distributing Bibles and tracts among them, furnishing ships with small libraries of religious books for the use of the crew, and by superintending a suitable and well regulated boarding-house for them in the native town. This house is kept by a re-

spectable man, and no ardent spirits are allowed to be kept or used in it. It contains a small reading-room and all the inmates assemble morning and evening as a family for worship. There is preaching on the Sabbath and commonly on some evening in the week. This house has been a great benefit to seamen.

20. I have heard it several times mentioned in the month past that a petition to the government against missionaries was in the course of preparation and circulation for subscribers. They have, however, been more persevering than I expected. The petition, signed by 2,115 persons, including among them native magistrates, bankers, and merchants, has been presented by a deputation of the signers to Sir James Carnac, governor of Bombay. This petition contains as much as would fill five pages of the *Missionary Herald*, and closes by requesting that the government would enact some law which the petitioners regard as required to secure them against the labors and influence of missionaries, in the quiet enjoyment of their religious faith and domestic rights and usages.

Feb. 2. The answer of the government to the petition or memorial of the natives against missionaries has appeared. It is quite different from what the petitioners expected. It leaves no hope of obtaining the interference of government or the enacting of any laws to secure them and their families against christian influence. There is great occasion for praising Him who rules among the nations, that there is in this country so much freedom for religious inquiry, so much toleration in its profession and practice, and so much protection to those who are endeavoring to promote the interests of the Redeemer's kingdom. Such petitions show what the native population would do, had they the power in their own hands. Neither the Hindoos, nor the Mohammedans, nor the Parsees, nor the papists, nor the Jews would allow of means being used to introduce Christianity, nor suffer persons of their own class to embrace it, if they had power to prevent it.

25. The Bombay Tract and Book Society held its twelfth annual meeting this evening in the American Mission Chapel. The Hon. J. Farish, president of the society presided. The report stated that more than 24,000 tracts and books, in different languages, had been distributed during the past year. The receipts amounted to 1,776 rupees, or more than \$800. Resolutions were of-

ferred and addresses were made by different gentlemen present. This society is auxiliary to the London Religious Tract Society, and is formed on the same catholic principles.

*April 1.* The Bombay Education Society held its twenty-fifth annual meeting to-day. This is the oldest benevolent institution in this presidency. It has for its object the education of the children of Europeans, principally of soldiers, but is not confined to them. The society has two spacious buildings for the accommodation of the schools; one for the boys and the other for the girls. Children are received into the school between the ages of four and nine, and continue ordinarily until they are sixteen years old. Most of them are of the class now commonly called Indo-Britons. Some are supported by their parents or friends, and many are supported by the funds of the institution. The inmates are now boys and girls.\* It is under the management of a large committee of gentlemen and ladies, the latter having the direction of the girls' school. The average annual expense of the society for some years past has been about 30,000 rupees, or nearly \$14,000. The income arises from an annual grant by the East India Company, from subscribers and donors, and from payments for the support of children. The system of education in these schools is what is often called the British national system; in its religious character it is in accordance with the principles of the church of England.

15. Accompanied Mr. — to see the central school of the Bombay Native Education Society. This school consists of two divisions, English and native. In the English division are 550 scholars who are acquiring a knowledge of the English language, or are pursuing a course of study in it. The scholars are of all the different classes which compose the native population, as Hindoos, Parsees, Mohammedans, papists, etc. This school is under the superintendence of an English gentleman, who is assisted by a competent number of natives. Instruction is gratuitous. The scholars procure their own books. Connected with this school are twenty-five or thirty scholarships, each sufficient for the support of one student. These are enjoyed by the more advanced scholars, and the rewards distributed at the examinations are strong motives to effort. The society supports another English school about a mile from this, which has now 125 scholars in attendance; and several native

schools on the island. The number of scholars in these native schools now exceeds 600.

This society was formed nearly eighteen years ago. Its object is to extend the means of education by supporting schools, by raising up qualified teachers, and by preparing and publishing school-books. The native free schools supported by the government in the towns and villages in different parts of the country, and also the schools in the native regiments, obtain their books from this society. The business of the society is managed by a large committee consisting generally of an equal number of English and native gentlemen. One of the regulations declares that "it shall form no part of the design of the society to furnish religious books." So if the committee perform the duty which is expected of them, the books can contain only that in which protestants, papists, catholics, Hindoos, Mohammedans, and Parsees are agreed. The same is true also of all the instruction in the schools. While some educated in the schools of this society are much opposed to Christianity, it is also evident that they have little if any confidence in the systems of religion professed by the native population. The education they have acquired enables them to see that the religion of their fathers is false, and that its rites and ceremonies are foolish. This is sufficiently obvious, but pride and self-interest will not allow them to renounce it, by publicly avowing their convictions of the truth and acting according to it. It is probable that infidelity will ere long prevail in this country, and this will be succeeded by Christianity.

The income of the society consists of annual donations from the government, from the subscriptions and donations of individuals, from the interest of funds given to endow scholarship, and from the sale of its publications. The donation from the government last year was 20,000 rupees, or nearly \$10,000.

*July 27.* To-day attended a meeting of the Bombay District Benevolent Society. This was formed some years ago, with a view to relieve the wants of those whose state and circumstances give them a claim to charitable assistance, and to prevent persons who have no such claim from soliciting and obtaining assistance by pretended distress. The better to accomplish these objects the whole island is divided into districts connected with members of the society, or with persons favorable disposed to it. When application is made for charity to

any one, in any part of the island, the applicant is to be referred to one or two of the committee of the district in which he says he is then living, for inquiry into his state and circumstances, and he is told that if he is found to be deserving of charitable assistance, he shall be relieved. The society extends relief to the distressed of all classes, without distinction of religion or country or caste. Some only require relief from present distress, but the state of many is such that they need assistance as long as they live. Of this class some live among their friends and receive a small monthly allowance. For the accommodation of those who have no home, a large building is rented, in which 200 or 300 live under the care of a superintendent. Here they have medical aid and means of religious instruction. The expenses of the society during the past year have exceeded 10,000 rupees, or nearly \$5,000. It has relieved much distress, has been the means of exposing much imposition, and of bringing some persons within such means of religious instruction as have been blessed to their saving knowledge of the truth.

#### *Pagan Institutions and Rites.*

Above, in the account given of the object and labors of the institutions just named, the reader has seen something of what Christianity is,—its spirit, its character, what plans it devises, what labors it engages in, what blessings flow out from it wherever it goes, to the needy and suffering of every class. In India Christianity and heathenism exist and operate side by side. They may both be contemplated on the same soil, and externally in the same circumstances. Having looked at Christianity in India, let the reader turn now and look at paganism there, and behold the contrast. When it attempts to be benevolent, how puerile and ridiculous! and when it would be religious, how cruel and fiend-like!

It has been said that paganism never erected a hospital. This is not quite true. Here we have the results of its forth-putting in that direction, described by an eye-witness.

*August 17.* To-day, as I was passing near a native institution called the *Pinjra pole*, I went into the inclosure for a few minutes. This institution, if such it can be called, was commenced some years ago by a rich native merchant of the Jaina religion. He expended a large sum of money (report says more than \$100,000) in purchasing the ground and erecting the buildings, which are to be

permanently devoted to the object of the institution.

The Jinas are heretics in the opinion of all Hindoos who follow the brahminical system. They are numerous in Bombay, and some of them are very wealthy. They are mostly from Guzrat and other northwestern parts of India, and they seldom understand the Mahratta language. They never eat flesh of any kind, and it is contrary to their principles to destroy animal life for any purpose whatever. They regard the preservation of the lives of animals as meritorious, and it was for this purpose that this institution was established and is supported. Here horses, which have become useless from age or any other cause, are received and supplied with whatever they need as long as they live. The number thus supported varies from fifty to a hundred. Oxen and cows are also supported. The number now here is 175. The government, to prevent the increase of dogs which have no owners, give a small reward for any that may be killed in the streets for a short time twice a year. The proprietors and patrons of this establishment, to prevent dogs from being killed, give a small reward for all that are brought here, and they are kept and fed in a building and yard expressly appropriated for this use. The number now here exceeds 200. There are also cats, monkeys, and various kinds of animals and reptiles, all well supported. It is a rule of the institution to receive every kind of animal that is brought here. I inquired what was the general expense of the establishment and was told that the present expenses are 3,000 rupees per month, or 100 rupees per day. A rupee is nearly half a dollar, so the yearly expense is more than \$16,000, all for the preservation of useless animals, and in a city where thousands of human beings are suffering for want of the necessities of life. Nor is this all. The people who give their money so liberally for this institution do it in the deluded opinion that they are performing a work of merit, a work which will secure for them future happiness. Such is the religion of some of the most intelligent, wealthy and enterprising natives of Bombay. How much do such people need the gospel, and how great is the change which it is designed to produce!

Here we find expended for the support of useless brute animals a sum nearly half as great as the aggregate receipts of the seven societies described before, and just about equal to the sum appropriated last year for the support of

the mission of the Board to the Mahratta people.

In perusing the narrative of the bloody and abominable transactions which follow, the reader will bear in mind that this is not an old story, describing heathenism as it was in former times; but that it is a description of what it now is, and brings to mind a scene actually witnessed, not six months ago, by the missionary sent out from this christian community. It would hardly be right thus to shock the feelings of the christian reader, were it not important that he should know the terrible calamity under which whole nations are perishing, by seeing to what cruel frenzy their idolatrous system often maddens them.

February 8th, 1841. To-day I heard that the ceremony, called *garda buggard*, was to be performed in a part of Bombay called Kamaty-poor, and so I took some tracts and went to the place. I found 300 or 400 people, of all classes of the native population, assembled near a temple of the god Khundoba. The number continued to increase until they probably amounted to 6,000 or 7,000. I found more favorable opportunities for distributing the tracts I had with me, and for speaking to the people on the great truths of salvation, and against the abominations before us, (for such they were,) than I expected. These abominations deserve a more particular description, as they show what Hindooism is.

Two persons, a man apparently about eighteen years old, and a woman apparently rather older, some time ago made each a vow to Khundoba, and to-day was fixed on for performing those vows. The first step was to communicate their intention to the devotees of the god who live in or are connected with the temple, and give them sufficient money to obtain their assistance and to meet any expenses. The sum given in such cases varies with the ability and disposition of those who perform their vows. It is seldom less than twelve rupees, and is often much larger. These devotees then assemble as many of their fraternity as they can find in Bombay, and make the customary arrangements. When the time arrives, the chief devotee, the one who is the acknowledged head of the fraternity, goes to the house of a man who is previously engaged to act an important part in the affair. They there perform some rites between them, in consequence of which the god, so it is pretended and by many believed, enters into this man, or he becomes possessed of the god. They then come together

to the temple, and the man here further prepares himself for the part he is to act. He dishevels as much as possible his long hair; he covers his face with tumeric and paint; he binds a broad shaggy girdle, to which a number of bells are fastened, around his loins, and small belts or girdles with bells fastened to them, around each ankle; and he takes a long, large hempen rope in his hands. Thus prepared, his appearance was truly horrid. The offerings were now made. They consisted of some boiled rice, some small cakes, some liquor, some pieces of cocoa-nut, some sacred powder and paint, some incense and some other small things, all which are placed before the idol.

The music and dancing now commenced. The music was a barbarous jargon of harsh sounding pipes and of drums furiously beaten; and the dancing was a kind of confused beastly play, in which the man supposed to be possessed by the god acted the most prominent part, leaping and jumping wildly about and lashing with all his might, sometimes one thing and then another, with his great hempen rope, barely sparing the persons of those standing around him and engaged with him. He called for something to drink and they gave him the liquor which had been offered to the god. Soon becoming more frantic, he called for blood to drink, and said he must have it. He gnashed his teeth at one and another around him, and the devotees took charge of him, as though he had been a mad-man, ascribing what he said and did to the god who had taken possession of him. A kid, apparently about a month old, which had been previously provided, was waved around the idol and offered to him. He seized it, and holding it high in his hand by the neck, his eyes fixed upon it wildly staring, his mouth open and his teeth gnashing, he began to run around the temple and car, a circuit of twenty or twenty-five rods, preceded by the music and accompanied by the devotees. When they had performed this circuit once, he changed the position of the kid so that its head hung down, and seizing its throat with his teeth opened the veins and began, tiger-like, to suck its blood. In this state, his face turned nearly upwards, the kid held high with one hand while with the other he held its throat to his mouth, his face covered with tumeric and paint, and distorted by strange grimaces, his long hair dishevelled and shaking round his face, preceded by the music and accompanied by the devotees,

he went twice round the temple. His appearance may perhaps be imagined, but cannot be described. If not really possessed by the devil, he could scarcely have appeared or acted worse, had he been possessed by a legion of them. When he had exhausted the blood of the kid, the lifeless body was cast aside. The god or demon was pacified with the blood of the sacrifice, (for such it was intended and regarded,) and the man became quiet. The people now contemplated him with reverence, and they crowded around, anxious to touch him, believing it would impart to them some peculiar merit or sanctity.

The car which has been mentioned, consisted of two wheels and an axis resembling those of a common cart. On the axis was fixed a perpendicular post, ten or twelve feet high. On the top of the post was placed a pole forty or forty-five feet long, so that either end could be pulled down at pleasure. When the shorter end was pulled down, the other end was elevated twenty-five or thirty feet. Near this end was fastened a small canopy of cloth of a quadrangular shape, and immediately under this were the ropes for suspending those who were now to perform their vows. The man having walked round the temple several times, accompanied by the music and devotees, two iron hooks were thrust through his back and fastened to the ropes. This end of the pole was then elevated twenty-five or thirty feet, from the ground, by pulling down the other end which was then fastened down. About two feet from the ropes on which the man was suspended, hung a short piece of rope, which he could reach with his hand, and so preserve his balance. When the man was thus suspended the music struck up its jargon, the people shouted, and seizing hold of the car began to draw it round the temple. In this manner, the man suspended by the hooks in his back, which were fastened to the raised end of the pole, elevated twenty-five or thirty feet, the car was drawn three times round the temple. While he was being thus drawn round, he threw down now and then some fragments of the offerings previously made to the idol, which he had taken with him for this purpose. These fragments were eagerly seized by the people. When the man was let down the people crowded round, anxious to touch him, as they were before to touch the man who was believed to be possessed by the god.

The woman was then suspended on hooks in the manner above mentioned,

and they began to draw the car round the temple. When they had drawn it three times round, observing that the work was not yet finished, I left the place, with what feelings I cannot describe, in view of the scenes I had witnessed. Looking back I saw the car had stopped, as it finished the fourth time, and the woman was suspended. It appeared that some misunderstanding had occurred among the managing men, and there was great confusion and very loud talk among them. After continuing thus suspended for awhile she was let down, to be caressed and applauded for what she had done.

Such scenes and sufferings show the spirit of heathenism and the state of the Hindoos. Can any professed Christians see or hear of such things without feelings of gratitude and praise to God who has made them to differ? without offering fervent prayer that such deluded heathen may soon embrace the gospel of Christ? and without cheerfully giving of their substance for the assistance of those who are endeavoring to communicate to them a knowledge of the gospel, so that they may be delivered from such a state of ignorance and degrading superstition, from such bondage to sin and Satan?

#### *Sermon on Shipboard—A Schoolboy—Wedding.*

About one week prior to the last date Mr. Allen gives the following account of his Sabbath labors.

Some days ago I engaged to preach on board an English ship in the harbor, and this morning, after our Mahatta worship, I went on board. Captain H. had given notice to the vessels lying near that divine service would be performed on board his ship at eleven o'clock, and I found an assembly of nearly sixty persons, all ship officers and sailors. The sailors were neatly dressed, and all were very attentive, while I addressed them from Matthew xxiv: 35. The sailors were furnished with hymn-books and nearly all joined in singing. After worship some tracts and small books were distributed among them. Capt. H. appears to be very anxious for the spiritual good of his crew, and also for sailors generally. It is his practice to have worship every evening at eight o'clock with all on board, and to have preaching as far as practicable every Sabbath when in port. Capt. M., whose vessel was anchored near, and who with

his crew was present, is like-minded, and assembles his ship's company daily for worship. He informed me there had lately been some special seriousness among his men, and that one of them had, he believed, become truly pious. Capt. H. has had a tract printed at our press for the use of seamen, at his own expense. The influence of such men is great and the good they accomplish not easily estimated.

This afternoon two persons were baptized in our chapel. The ordinance was administered by Mr. Hume. They are girls fourteen or fifteen years old. They are Africans, and were taken some years ago from a slave-ship by a British cruiser and brought to Bombay. They soon became inmates of our female boarding-school, the government making a small allowance for their support. It is now long since they expressed a wish to be baptized and received into the church. When they came to us they said their names were Liza and Kinja and they have always been called by these names. As they knew not the names of their parents, and had only the names above mentioned, we named them after deceased members of the mission, calling one of them Elizabeth Hervey and the other Kinja Hall. How wonderful the providence of God towards these poor orphans. In their childhood they were forcibly taken from their own country, (the eastern coast of Africa,) and while on their voyage to a state of hopeless slavery, the vessel was seized by a British cruiser, and they were brought to Bombay. Here they come under christian care and instruction, hopefully experience the enlightening and renewing influence of the Holy Spirit, become heirs of the kingdom of heaven and members of a christian church. May the Lord keep them by his mighty power through faith unto salvation.

The same day on which he witnessed the ook-swinging, Mr. Allen writes—

This evening, as I was conversing with a man who had zealously defended his idolatry and the claims of the god he worshipped to divine homage, and was saying to him that there is only one God, and that he alone is to be worshipped, loved, and served, a boy, who stood listening, remarked as soon as I had finished speaking, "True, and there is only one Savior, and that is Jesus Christ." Surprised at this remark from such a source, I looked closely at the boy, for it

was then twilight, and recognized him as one who belonged to our school in that neighborhood. Here he had learned the great and important truth which may yet be blessed to his salvation. I at once confirmed the remark of the boy, and we continued our conversation for some time.

18. The people here are much engaged in preparing for a wedding which is to take place here in a few days. The festivities are to continue for several days, and large temporary buildings are being erected for their accommodation. Special invitations are sent, it is said, to more than two hundred families, and a general invitation to all the brahmins in the province. It is expected the whole number that will assemble will exceed two thousand, and some say it will not fall short of three thousand. Those specially invited will be feasted, and those who come on the general invitation will get enough to eat, while the marriage festivities continue, and all will be then dismissed with some present. The parties between whom the marriage is to be celebrated are mere children, the boy only seven, and the girl less than six years of age. The marriage in its origin, its agreement, and celebrating, is the business of the parents or guardians. The children have no choice or will on the subject, but have merely to act as they are at the time directed. After the marriage is over the children return each to their respective homes. They visit each other now and then, under the direction and control of their parents, but do not live together as husband and wife until they grow up.

#### JOURNAL OF MR. MUNGER AT JALNA.

##### *Visit to Paitan on the Godavery River.*

WHILE on a tour for preaching and distributing books, Mr. Munger entered the village of Kajla, eight miles from Jalna.

December 17th, 1839. Soon after our arrival a little boy came to me with a smiling countenance, for the purpose of making his salam. He had been for some time in one of our schools in Jalna. I was much gratified to find that he had retained much of what he learned while enjoying these privileges. He readily repeated the answers to several questions of the catechism. Near the place where we are stopping, is an image of Hanu-mant, the monkey chief, who espoused the cause of Ramachandra in his inva-

sion of Lanka. The lad, without my having alluded at all to the subject of idolatry, said to me, at the same time pointing to this painted stone, "See, they have set up a false god." I replied, Do you worship this stone? He said with much energy, "No, it has no eyes, and no ears. It is only a stone."

How different are the circumstances of this child from what they would be, had he never been in our schools! It is not probable that these impressions of the absurdity of paying homage to stones will ever be effaced from his mind. He may grow up a practical idolater, but the Spirit will often whisper in his ears, while he is bowing before these graven images, they have no eyes and no ears, they are only stones."

20. Conversing with a man who had vowed, if prospered in his business, to use his gains in giving dinners to the priests, Mr. Munger remarks—

Upon my inquiring of him what he expected to gain by such an act of hospitality, he replied that he had done this with a view to perpetuating the favor of Balaji. He then in return inquired what the people would gain by the books which I had been giving them. I took occasion from this inquiry to explain to him our object in distributing to them these books, and assured him that those who read them attentively would obtain a knowledge of the true God; and if they repented of sin, believed in the Lord Jesus Christ, and walked according to his commandments, as they were instructed to do by these books, then they would gain the salvation of their souls. Said he, "I don't want salvation; I want money, I will not therefore worship your God; I will worship Balaji." Poor man, he knew not what he said; he is in profound ignorance as to the nature of the soul and its destination. I reminded him that he would some day die, and asked him what would then become of him. He very coolly replied, "Then I shall be burnt up." True, they will burn your body, but where will your soul then go? "That I don't know; perhaps into this tree." Supposing that he alluded to the common sentiment of the people, that the souls of the departed sometimes take up their abode in trees in the day time, and in the night go forth to haunt the living, I said to him, Then you are thinking that you may become a ghost, are you? "Perhaps so, but is not my spirit and the life of this tree one and the same?" I have frequently heard this same senti-

ment regarding transmigration advanced. Though it may not be admitted by the more learned and intelligent brahmins, yet it is a fair deduction from some portions of the shastras which treats of this subject. Indeed, if the vegetable kingdom is excluded from the 8,400,000 specifications of animated existences, through which the soul, as it is maintained, may pass before it attains the highest grade of human existence, then it must greatly perplex the most artful of them to conceive of so great a variety of species in the remaining kingdom of animated organization.

Writing from Paitan, one of the sacred places on the Godavery, February 21st, Mr. Munger remarks—

It is with feelings of thanksgiving and praise that I would here mention the loving-kindness and tender-mercy of God our Savior, which was plentifully bestowed upon us in this place; it being one of Satan's strong holds, as every place may be thus denominated in which the influence of the brahmins preponderates. We come here with some degree of solicitude, respecting the manner in which we should be received. We were at this time particularly apprehensive that we might be withstood in our work, on account of the exasperated state of feeling in relation to missionaries, which was recently produced by the conversion and baptism of the two young brahmins at Ahmednuggur. But there was nothing of this. The Lord opened before us a wide door, and encouraged and strengthened us to enter in by it, and proclaim salvation by Jesus Christ to many precious souls here. It was soon noised abroad that we were in the place, and that we had come with books and all the weapons of our warfare against Hindooism. However, from morning to night, the people were coming at short intervals for the purpose of obtaining books. They frequently remained for a considerable time, and conversed freely upon religious topics. The brahmins contended warmly for the honor of the religion of their shastras, and boldly resisted the claims of the christian religion upon their acceptance and obedience; but they manifested no unkindness towards us for pressing these claims upon their immediate regard. They asked books for themselves, for their children, and their friends. It was very painful to me to be under the necessity of limiting the amount of our distribution much within the real wants of the people, in

order that we might have a supply for the villages through which we intend passing on our return.

Eighteen centuries ago the preaching of the gospel was attended with the most glorious results; the word had free course, and was glorified. And why may it not be thus attended in these latter days? Why is it not thus attended? Is it a more difficult work for the Holy Spirit to raise up a church in Paitan, than it was in Corinth and Ephesus and Pergamos and Thyatira and Sardis and Philadelphia and Laodicea? Is there a soul here more averse to the truth than many of those were who repented and believed on the day of pentecost? And even if it were so, is there any thing too hard for the Almighty? Oh for the faith and the love to Jesus and souls, and the devotedness to the kingdom of holiness, possessed by the early disciples and apostles of our Lord!

27. We have now arrived within eight miles of our homes, from which we have been absent eleven days, and here we have disposed of the last of our supply of books.

In concluding the labors of this tour, after having experienced continually, from the time of our going out, the loving-kindness and tender-mercy of God our Savior, I feel my heart drawn out to him in thanksgiving and praise. Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. He has given us favor in the sight of the heathen. He has caused the enemies of the gospel to be at peace with us, even while we have been laboring to disseminate the knowledge of it among them, and have been urging its claims upon their faith and obedience, as affording the only means of obtaining reconciliation with God and eternal redemption from the curse of his holy law. He has favorably inclined the people in respect to our books, so that we have enjoyed the privilege of distributing among them 11,063 pages of the Holy Scriptures, and 16,864 pages of tracts and religious books. He has preserved our health, and that of those who journeyed with us and for us, and has caused them to be at peace among themselves and faithfully to perform their respective duties. In view of all these blessings, we would say from the heart, How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.

### *Object and Necessity of Itinerating.*

While on another tour for preaching and book-distributing in the vicinity of Jalna, Mr. Munger writes—

January 29th, 1840. We left home this morning to enter again upon the delightful work of dispensing the bread of life to famishing men. In reference to this work my mind has been of late a good deal occupied by inquiries like the following. How are the multitudes of famishing souls in this part of the country to be made acquainted with this truth. Jesus Christ is the way, the truth, and the life? I and Francis, my companion and assistant in labor, are the only heralds of this truth in the territories of the Nizam, which contains some 90,000 square miles. The labors of our station are sufficient to engage our whole time, and to call forth all our strength. Shall we then stay at home and attend to these station duties, or go abroad and make known Christ to the people of the neighboring villages? How can we best attain the object which the church has in view in sending her messengers into these ends of the earth? Why leave the enjoyments of home and subject ourselves to the fatigues, the inconveniencies, and the unpleasantness, which are incidental to itinerary labor in this land of caste and filth and abomination? But how shall they hear without a preacher? Go we will. The joy of the Lord shall be our strength, and to the keeping of this consolation of Israel will we commend our families. But to whom shall we go? Shall we preach Christ in every village, without reference to the circumstances of the people, or shall we limit our labors to those villages which contain the largest population, and afford readers for our Scriptures and tracts? True, all are alike in need of a knowledge of Jesus Christ, but which course will promise the greatest amount of good? Within a circumference of about seventy-five miles, having Jalna as a centre, there are 500 villages, at the distance of from one to five miles from each other. Many of these villages are small, containing some ten, some twenty, and some forty or fifty families. The inhabitants of villages of this description are usually cultivators of the soil and herdsmen. It is seldom that readers are found among persons of these classes. The number of readers in these villages would not probably average five to a village. But, interspersed among these

villages, are others which contain from sixty to 400 or 500 families. In these places we find brahmins and among them we usually find some who are able, and willing to read our books. In the villages, which are occupied chiefly by cultivators and herdsmen, it is seldom that we can, during the day, obtain an audience of half a dozen persons, they being in the field from morning till night. But where there are brahmins, we can usually find those who will listen to us, at almost any hour of the day. If we stop at the small villages, we must proceed very slowly, and accomplish but very little that will give promise of good. If we stop only at the larger villages, we make more rapid progress over the country, and those who hear us at these places and receive our books, will in all probability, communicate some knowledge of these precious truths to the people of the other villages; and thus this great salvation may become more generally known than it would, were we to attempt to preach it in every place.

*Villages on the Godavery—Attention to Preaching.*

30. Kanjala, twelve miles. This afternoon we entered the valley of the Godavery, where we find the soil of the richest quality. The fields are covered with a promising harvest. Thus would the Giver of all good draw out towards himself the hearts of his creatures by the abundance of his mercies; but they give the praise which is due to him alone to imaginary deities. This change in the character of the soil is marked by the size and thrift of the villages in this region. Here the scene has changed. The people are anxious to obtain our books, and have manifested unusual interest in hearing the gospel, the good news of salvation. We bless the Lord for this beginning of our work, and our prayer is that we may be favored with many like opportunities for preaching Christ.

Feb. 2. The Lord has opened a way for us in this place to speak freely of the great salvation. Our audiences have not been large, but, as is frequently the fact, when some have gone away, others have come. Often have individuals said, "We never heard these things before. Who is this incarnation of whom you speak? How long since he first appeared among men?" Such inquiries are always interesting, as they furnish occasion for bringing the truths which relate to the revelation of Jesus Christ before the

mind in a manner which is better adapted to make an impression, than when they are exhibited without being thus elicited. The answer is not unfrequently given by some one of the hearers, and thus we have evidence that some of the leading facts regarding the Savior are remembered. It is, however, painful to admit the facts which such inquiries disclose. Jesus Christ is the only Savior of lost men, and yet never, till now, have these fellow sinners heard of him. But if they will now give heed to these things, they may be saved.

It is always pleasing to witness attention on the part of sinful men, to the great theme of salvation by Jesus Christ, but there is a peculiar pleasure in witnessing such attention, on the day which the Lord has sanctified and set apart for himself. This pleasure I have enjoyed to-day. My mind has been carried forward to the time when there shall be christian churches in this and the neighboring villages, when men shall listen to the story of the cross, not from the novelty of the subject, but from love of the truth; when multitudes of devout and spiritual worshippers shall join with glad hearts in songs of praise to the Lord our righteousness, and shall receive with meekness the engrafted word. Oh, happy day, when shall it be here in India! Here is no Sabbath, no holy day of rest!

*Marks of Depopulation—Influence of the Gooroo—Concert of Prayer.*

4. Ashti. This is a large village. There are some 700 houses. The appearance of this place, as also that of most villages in this part of the country, gives one a lively, but sad impression of the fearful plagues which have passed over this land. Here are ruins which indicate that, at some former period, and that not very remote, there must have been at least, some 2,000 houses in this place. It is painful to look out upon such desolation. The mind will think and try to scan the destiny of the many thousands who were once interested in the scenes which here were witnessed. This much is easily settled regarding them,—they lived, they died, and God will bring them into judgment. But how they lived, how they died,—this is not so easily told.

5. Shelu, fourteen miles. This is a large village, situated upon the road leading to Hyderabad, at the distance of forty miles from Jalna. There is here an unusually large number of shop-keepers, many of whom are wholesale dealers

in cotton, salt, grain, etc. There are some 800 houses, of which about one eighth are inhabited by brahmins. The number of readers is greater than we usually find in towns of this size. We gave books to many persons who had come in here from the neighboring villages for the purpose of trade. Some persons of this description desired books for their gooroos or spiritual teachers. This class of persons have a most unbounded influence. Every individual is supposed to have a gooroo, and he is, or should be, according to the shastres, entirely under the control of this person. He may never, in matters of religion, think for himself. He must be obedient in all things to his gooroo. He must regard his word as supreme authority. He must love him, he must obey him, he must worship him as a god. The gooroo is the god of the disciple. These must be the sentiments of the disciple, whatever may be the character of his teacher. The gooroos are, for the most part, just what we might expect those to be who are thus adored. Some of them are well instructed in their sacred books; but many are wholly uninstructed. The influence of the gooroos is probably one principal obstacle to the success of the truth as it is in Jesus, in places where the gospel is preached. Few would dare to read our books, if their gooroos had forbidden their being read.

6. Pardatui, fifteen miles. Here we have found much work to do. This is a large town and full of people. I have been here some two or three times before, so that my object was well understood. The people crowded about us in the streets, and clamored for our books. We distributed among them what we could spare, reserving only a few for other places, through which we are to pass on our way home. This done we spoke to them of Him whom these books reveal. Would that I could add, "They heard us gladly." This they did not, in the sense here intended; yet they were civil and respectful. This seemed to us the more strange, as many of our auditors were Mussulmans, who are usually disinclined to hear of Jesus the Son of God.

7. Wardi. We have now arrived within ten miles of our home, from which we have been absent ten days. We have fresh occasion to speak of the tender mercies of our God and Savior. He has succeeded us in our labors far beyond our expectations, and has caused us to pass from village to village, without experiencing aught but kindness and ap-

parent good will from all whom we have met in these journeyings. The people have heard the message of the Lord Jesus Christ, the King of Glory, the Savior of lost men, the Judge of the world. They have seen this message; they have taken it upon their lips; they have carried it to their families, and their neighbors. This is a message of pardon, of peace, of joy, of eternal life, to him who heeds it: but of eternal death to him who disregards it.

At his station in Jalna, Mr. Munger writes—

June 1. The monthly concert was attended as usual this evening, at our house. Some twelve or fifteen persons were present. We have much occasion for thanksgiving and praise to God for the interest which is felt by some in this place in our labors. They give cheerfully and liberally of their substance for the promotion of this work, and their uniform attendance at this meeting convinces us that they remember us in their closets and in their family devotions. Thus they become mutual helpers of our joy and partakers of our sorrows. We need their substance, but more than this we need the influence of their prayers. This is the greatest blessing.

25. Had a long and interesting conversation with a group of persons in the streets of Hyderabad. I opened to them the great truth of salvation by Jesus Christ, brought out to view the evidences of his holiness, his benevolence, and his compassionate regard for the spiritual welfare of man. In replying to their interrogations, I took occasion to contrast the design of the mission of Jesus, and the character which he sustained in the execution of this design, with the mission and character of some of the reputed incarnations of Hindoo gods. He was holy, harmless, and undefiled. He loved all men, all castes, and all conditions of men. All men were sinners, and he came into the world to bless and save all who will repent of sin, and believe in him. He gave his life for all men, and in so doing he made atonement for sin, which God the Father will accept; so that he can now be just and the justifier of him who believes. He commissioned his disciples to go into all the world, and proclaim these glad tidings. He who believes in Christ, shall be pardoned, and sanctified, and saved—saved from eternal death, which is the just punishment of sin, and made a partaker of eternal life in the kingdom of God.

25. Spoke to the people in a place where I had addressed them a few days before. It is evident that some interest or curiosity has been excited among them in relation to him of whom I then spoke, Jesus Christ the Saviour of lost men. At least many seemed anxious to know more about him, and inquired particularly respecting the place of his birth, the time of his appearing among men, the character of his works, etc. Having answered these inquiries in a general manner, I desired them to read the books which I would give them, from which they would obtain more particular information in regard to these things. But this did not satisfy them; they must learn all from me.

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### Western Africa.

ANNUAL REPORT OF THE MISSION,  
DATED 28TH DEC. 1840.

#### *Station at Fishtown—Preaching—Schools— —Kindness and Honesty of the People.*

We regard it as a special favor at the hands of our Heavenly Father that we have been permitted during the year to establish a new station at Fishtown, where the people were totally destitute of the blessings of education and religion, and were equally ignorant of the value of the one and the infinite importance of the other. Doct. and Mrs. Wilson established themselves at Fishtown in the early part of last September. They were accompanied to that place by an assistant teacher and his wife, and by one of the pupils of our seminary, who has acted as Doct. Wilson's interpreter and teacher in Grebo, and who has recently been united in marriage to one of the pupils of the female department of the seminary. The preaching of the gospel among that people was commenced by Doct. Wilson almost simultaneously with the commencement of the station, and has been steadily continued up to the present time. The attendance on the part of the people has been uniformly good. Until very recently Doct. Wilson has had to use his dwelling-house as a place of worship, and most of the time more people have come out than could get into the house. For some weeks past the school-house has been occupied; and the attendance there also has been good. Doct. W. has spent his time chiefly in the study of the language and visiting the people from house to house

during the week, for the purpose of imparting religious instruction. Early after their arrival at that place, a day school was organized under the superintendence of Mrs. Wilson. The number of pupils, inclusive of three or four boarding-scholars who live in the family, is between twenty and twenty-five.

This is the first school which has been organized among the Grebo people which could be strictly regarded as a day school. The people have not yet appreciated the advantages of education sufficiently to realize that missionaries confer an important benefit upon the children by teaching them to read and write. On the other hand, the feeling is very general that they impose a weighty obligation upon the missionaries by giving their children up to them to be taught; and the least the missionaries can be expected to do, by way of cancelling the obligation, is to feed and clothe the children. The school at Fishtown was commenced with the knowledge of this state of feeling, and serious fears were entertained for its ultimate success. Up to the present time, however, the school has been continued without any serious difficulties, and the hope is confidently entertained that we shall be able, even at this stage of our operations, to maintain a day school strictly as such. A small premium is given to the parents, amounting in the year to something more than one dollar for each child. But even this we hope may be done away with in the course of a few years. Fishtown (the native name Wah) is situated immediately on the sea-shore, twelve miles to the windward of Cape Palmas. The situation of the town is beautiful and healthful. The settlement is made up of four compact villages, the most distant of which are not more than a quarter of a mile apart. The number of houses in all is between five and six hundred, and the number of inhabitants probably between two and three thousand. The place has a beautiful bay and excellent landing. The people are subject to no foreign control and up to the present time the members of the mission family have been treated with more kindness than could be reasonably expected of most heathen communities in similar circumstances.

One circumstance connected with the establishment of this station deserves notice, both because it confirms a fact well known to those who are conversant with the character of the native inhabitants of Western Africa, and likewise because it affords encouragement for the

multiplication of similar stations. The fact alluded to, is that the people, where they are confided in, almost uniformly prove true to their trust. In the establishment of a station like this, to have expected entire exemption from the effects of the pilfering habits of the natives, (a habit that is almost universal,) without a knowledge of the above well known trait of character, would have been unreasonable. Up to the present time, however, it is not known that the value of one cent has been stolen from any members of the mission. Such may not always continue to be the case; but that it should have continued four months, where their cupidity must have been acted upon by extraordinary circumstances, and where they, as a people, were amenable to no human tribunal, is very remarkable indeed, and is a cause of sincere gratitude to God, who holds the hearts of all men in his hands and restrains all of their passions.

*Congregation at Fair Hope—Renunciation of Greegrees—Seminary.*

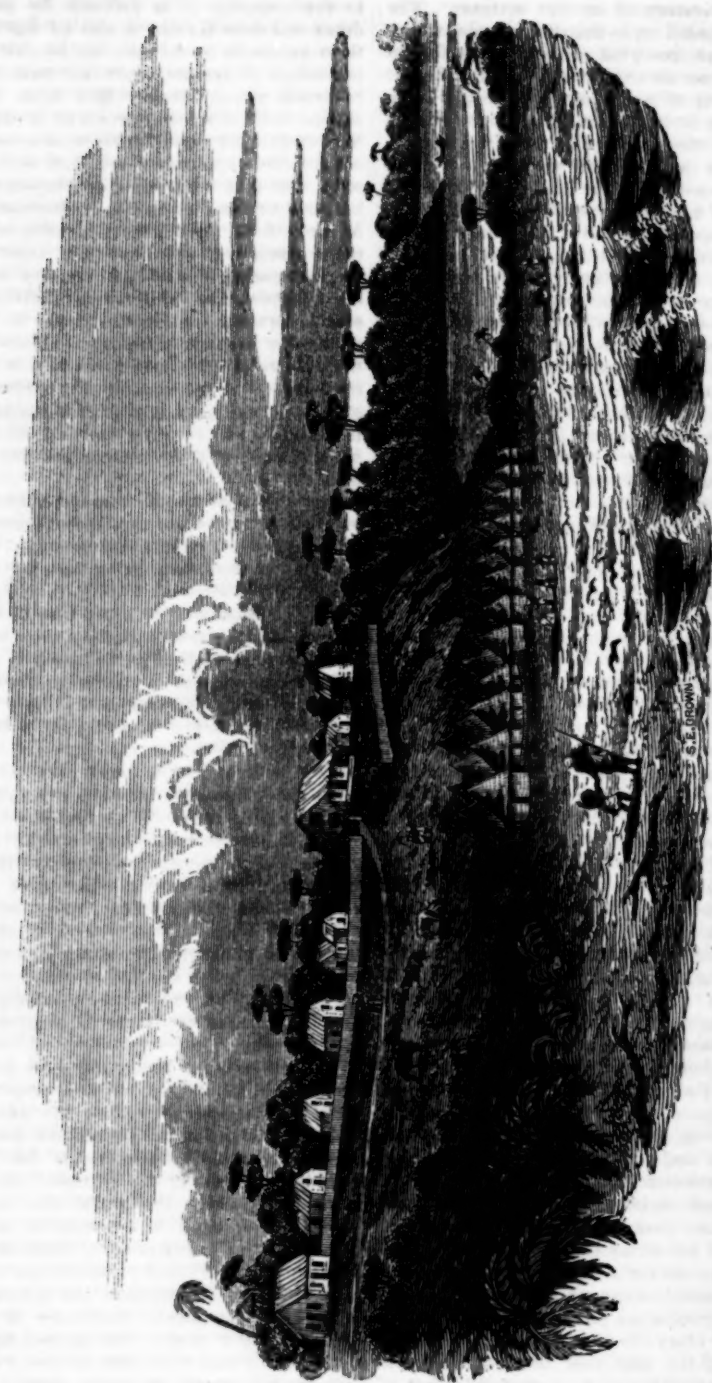
During the year, preaching has been continued at Fair Hope every Sabbath, embracing one sermon in English, one in Grebo, and a lecture in the evening in one of the native towns, also in Grebo. Besides this two weekly evening prayer-meetings have been held in the native towns. The service in English is designed for the benefit of the members of the mission and the more advanced pupils of the seminary. The attendance upon Grebo preaching for the most part of the year has been poor, the audience being composed almost entirely of the pupils of the seminary. There has been a gradual improvement, however, in this respect during the last four months. The night meetings have been attended with better success, and they are, we trust, silently exerting a good and salutary influence, and will be productive of much good. At three out-stations, viz. Rocktown, intermediate between Cape Palmas and Fishtown, Middletown, half way between Rocktown and Fishtown, and Sarekeh, twelve miles in the interior, occasional preaching has been maintained, and we hope may be productive of good.

The number of communicants belonging to the mission church is twenty-three, of whom twelve are natives, and all in some way or other connected with the mission. One of the pupils of the seminary we hope experienced a change of heart a short time since, but we have thought it prudent to defer for a while his admission

to the church. It is difficult for us to determine how far the minds of the natives generally have been influenced by the religious truths which we have inculcated among them. We have the satisfaction to know that many of them have treasured up in their memories a considerable amount of religious knowledge, and that the subject of religion has become a theme of frequent discussion. Many of them have discarded altogether their greegrees. Perhaps one third of the influential men of the country have no greegrees now, either about their persons or in their houses, which was by no means the case six years ago. Many of them would be ashamed to acknowledge their belief in the power of greegrees, and those who have discarded them have no hesitation in avowing the fact, and in some instances it is made a subject of boast.

The power of the doctors (feteishmen) over the minds of the people is obviously becoming less. They are regarded by many as mere nuisances, and are not unfrequently denounced, even to their face, as liars, impostors, etc. At one of our out-stations the people made a very bold and unprecedented advance towards ridding themselves of a large number of this clan. It is universally believed among them that if a doctor falls or is thrown into salt water, that his devil will forsake him; and as a class, they are always careful to keep themselves at a due distance from the surf. At the place referred to, however, they excited the displeasure of the people, and eight of them at the same time were conducted to the surf, and in the midst of tremendous shouts and exultations, were plunged into the salt water. The thing was hailed with general exultation throughout the country, and every doctor who misdeems himself is threatened with similar treatment.

Notwithstanding these and some other interesting indications of a similar nature, we have still to deplore the apathy and indifference of the people to the subject of religion, and sometimes feel exceedingly discouraged. If their loss of interest in their greegrees, and their want of confidence in their doctors were balanced by a corresponding interest in the overtures of mercy which are tendered to them, it would be the source of much encouragement. But such is not the case. We preach the gospel, however, plainly and faithfully to them, and rely entirely upon the grace of God for any success which we may be permitted to realize.



FAIR HOPE.

The operations of the seminary have continued during the year without any interruptions whatever. The number of pupils in steady attendance, exclusive of four or five children belonging to the colony, is about fifty; the number of males thirty-five and females fifteen. The progress of the pupils in learning has been as good as could reasonably be expected. The first class are about to enter upon the studies of the last year, and will be qualified, if their lives are spared, in the course of one year more, to become efficient teachers. Whether the means of employing them as such will be placed at our disposal, will depend upon the liberality of the American churches. Six of our native pupils are now in active employment; and their efforts and success have been such, as to inspire us with high hopes of those who are in a course of preparatory study.

Our dependence for the dissemination of education and religion must be mainly upon such native agency as we shall rear up in our schools and seminary, and considered in this light, we think they have strong claims upon our time and attention.

*Schools at Rocktown and Sarekeh—  
Night Schools—Total of Pupils.*

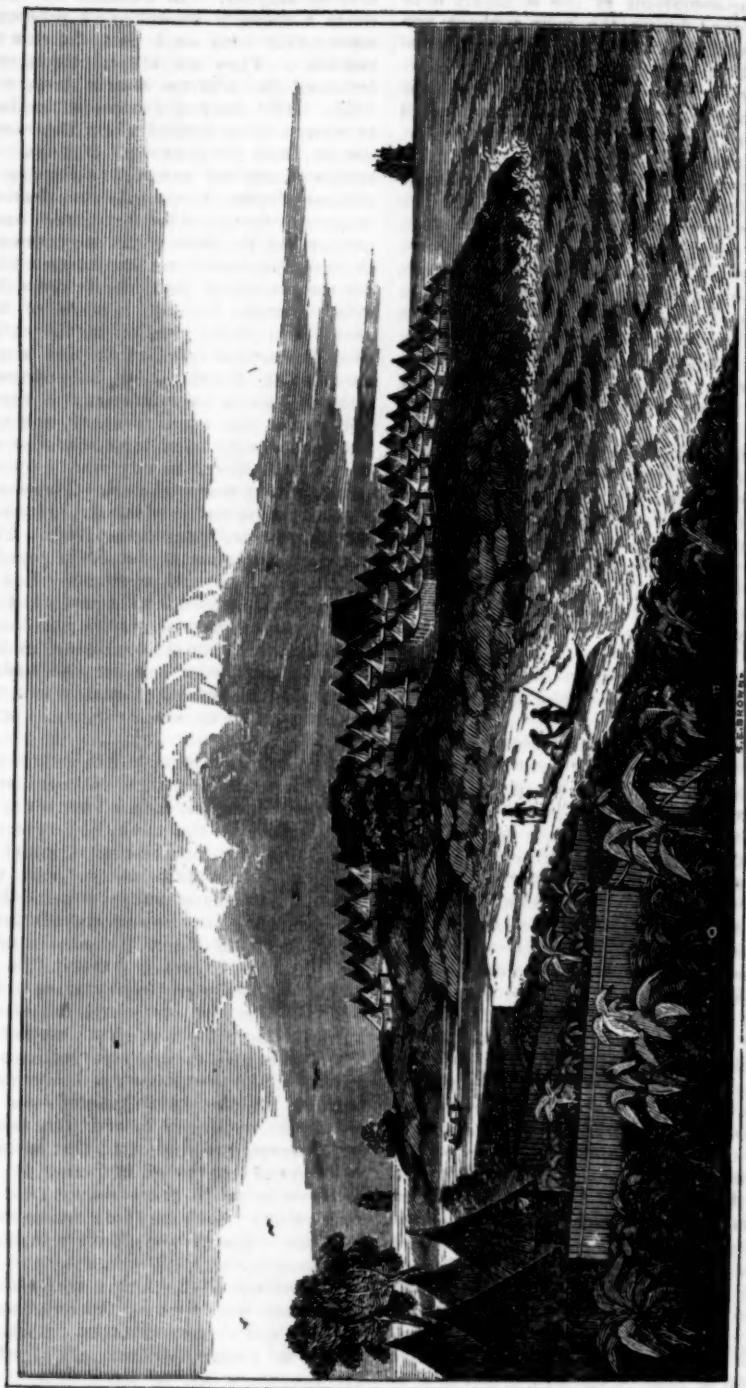
The day school at Rocktown has been continued through the year without any material interruption, but it is much to be lamented that that people do not enjoy the preaching of the gospel more regularly. It is a larger community of natives than that either at Cape Palmas or Fishtown. Probably the amount of inhabitants does not fall short of four thousand; so that the influence of one school and one teacher over such a community cannot be very considerable. The labors of one missionary, to say the least, might be fully and advantageously employed in preaching the gospel to that people, and they would gladly receive one.

The school at Sarekeh is taught by one of our native pupils. The number of pupils male and female is fifteen, all of whom are provided with food by their parents. The influence of this teacher, though he is young and inexperienced, over the people among whom he lives, is very considerable. His house is thrown open at morning and evening prayers for all who may choose to come in and join with them, and not unfrequently the house is filled with people, the most of whom are attracted to the place by their

love of singing. On Sabbath he conducts a Sabbath school and a religious meeting for such as he may be able to assemble. They are always much entertained in hearing stories from the Bible. The story of Joseph is familiar to almost every individual in the community, and the rehearsal of it and of stories of kindred nature, has become a pastime among them. A considerable number of them, the teacher thinks, have commenced the habit of praying morning and evening, and there is one man who has for some time past manifested a decided concern for the salvation of his soul. We might mention in this connection that this habit of praying is not confined to Sarekeh, but is practised more or less in every community where the gospel has been preached, and not unfrequently by men who manifest no desire to conform to any other requirements of the word of God. There are other respects too in which the influence of this school manifests itself. The cause of education is decidedly popular at that place, so much so that we find it far easier to procure female pupils at that place, than at any place on the sea-coast. This we ascribe to the influence of the teacher's wife, who has been a member of our female seminary, and whom we regard as a pious and energetic Christian.

One other circumstance connected with this school may be mentioned, as it confirms the same fact. There was a boy residing in the town who was impressed with the importance of learning, and made an application to join the school, but was prevented by his father, who needed his services on his farm. Recently, when one of the missionaries visited that place, the boy thought of applying for admission to the seminary, but was informed that he could not be admitted without the consent of his father. He determined to run away and go to the Cape, and lest he should be driven back he did not show himself until he got within a mile or two of the end of the journey; and when told that he must procure the consent of his father, he determined to go to the seminary, and remained there until he was driven away by force. The boy is now a member of the seminary and is a promising youth.

In addition to the day-school already mentioned, we may add that we have a night school at Cape Palmas, embracing fifteen or twenty children, all of whom are taught by one of the pupils of the seminary. The children who receive



ROCKTOWN.

night instruction are such as have to work the greater part of the year on the farms and have no time to receive instruction except at night. It is a cheering fact, however, that their desire for learning is so great as to prompt them to receive it in this way.

Some of them, from the instruction they have received in this way and from the Sabbath school, in which capacity they were first assembled, are enabled to read with ease, and have committed hymns and portions of the Scriptures to memory. Besides this there is a night school for adults both at Cape Palmas and Fishtown. The number in attendance is not considerable, but is made up of men who promise to be very useful to their countrymen. One of these pupils is between twenty-five and thirty years of age, another between thirty and forty, and none below twenty years.

At all of the stations and out-stations there are Sabbath schools, made up, however, chiefly and almost exclusively of children who receive daily instruction.

The entire number of pupils which we have under instruction is about one hundred and twenty-five. Their instruction is mainly of a religious character and is designed, as its chief end, to lead them to Jesus Christ the Savior of mankind. To spend money and time to educate these children for any other purpose, that is, for any other than that of securing their own salvation and making them useful to their fellow-men seems to us would be a perversion and misapplication of both.

We could double, nay treble or quadruple the present number of our pupils, but for the want of money. We trust, however, the time is not far distant when we shall be enabled to exert our influence to its utmost, and shall no more feel the influence of pecuniary restraints.

#### *Printing—The Grebo Language—Importance of reinforcing the Mission.*

The printing executed at the mission-press at Fair Hope, Cape Palmas, embraces sixteen separate publications, among which are a dictionary, the Ten Commandments, Bible History, two volumes, Life of Christ, reading and spelling-books for the schools, hymn-books, etc.; of which the missionaries give the following summary account.

The number of pages of different subject matter is 556, the number of volumes 25,000, and the entire number of pages

is 1,028,800. Of which there is in the Grebo language, 470 pages of different matter, 20,000 volumes, and the whole number of pages 942,000. The remainder in English and the Basa languages.

The Grebo language is taught in the seminary and in most of the schools—in one of them exclusively. Perhaps we have between fifty and one hundred pupils who read it intelligibly. Native children, however, much prefer to learn English, which they regard as a desirable accomplishment; and in many cases we cannot induce them to study Grebo without teaching them English at the same time. They can acquire a sufficient knowledge of Grebo in a short time to read it with profit and interest, though they often spend years at English and acquire the art of reading without comprehending any thing, or but very little of what they read.

It may be remarked of this language that it is not even yet thoroughly mastered by any missionary on the ground, and there are frequent occasions for slight alterations in the orthography of our books. The difficulties of reducing a language like this to system and order without any essential helps, are known only to those who have made the experiment. We have had to form our orthography from a constantly varying and fluctuating standard; and all the grammatical principles at which we have arrived, have been deduced from a series of almost endless comparisons. There being no one individual in the community who could be followed as the guide in pronunciation, or as a correct standard in relation to the grammatical principles of the language. The constant inquiries which are being made by different missionaries is daily shedding more light on the subject, and we trust that it will not be long before all of its principles will be evolved and be thoroughly understood. The language is as copious, perhaps, as most other barbarous and uncultivated dialects. It is entirely wanting in all the terms pertaining to religion, moral and physical science, etc., but foreign words may easily be grafted upon it, and the knowledge of these words will be acquired by the people in connection with the subjects which they explain and teach.

We cannot conclude this report without once more expressing our most earnest desire for more laborers. Contemplating the prospects of our mission, they are cheering in all respects, except this one, the difficulty of procuring laborers. We need, imperatively need, one or two

missionaries to strengthen the mission in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow-beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

And there is another consideration too, connected with the operations and prospects of this mission, about which, however, while we acknowledge that we should not give ourselves too much concern, nevertheless frequently awakens in our hearts the most serious anxiety. If one of our little band should be removed by death, we should inevitably be compelled to abandon ground already occupied, and our plans, as now pursued, would be entirely deranged.

*Openings for 100 Missionaries—Dangers of the Climate overrated.*

But the want of an additional reinforcement for this station is but a small item, a mere fraction, in comparison with the great wants of Central and Western Africa. That part of the coast adjoining to this, and commonly denominated the Ivory Coast, commencing within twenty miles of Cape Palmas and extending to the distance of four hundred miles, embraces an immense population. The number of inhabitants along this part of the coast, inclusive of such as would be rendered accessible to the missionary by means of the various rivers which intersect it, would probably exceed one million. This part of the coast is healthful and has never at any time, except to a very limited degree, been disturbed by the slave-trade; and the consequence is that the people, as a general thing, are comparatively harmless and inoffensive in their intercourse with white men, are enterprising and industrious, compared with other parts of Africa, while the whole of the country is immensely populous. The towns bordering on this part

of the coast are some of the most populous on the sea-shore of Western Africa; and if we may judge of the industry, enterprise, and wealth of the inhabitants by the amount of their exports in ivory, gold-dust, and palm-oil, there is no part of the coast which excels them in these particulars. And of this country, so interesting in itself and so inviting to missionary enterprise, it may be said, we believe with the utmost truth, that its soil has never yet been trod by the foot even of one solitary missionary.

The vast and powerful kingdoms of Central Africa are about to be laid open to missionary enterprise under circumstances of a peculiarly interesting character. We know of no feature in the age in which we live, more cheering to the hearts of the people of God, and likely to be productive of more solid and lasting good to the miserable inhabitants of Africa, than the fact, that one of the greatest christian nations on earth should, at this moment, be engaged in laying open the heart of Africa, heretofore almost entirely closed up, and inviting the heralds of the cross to co-operate with her in disseminating education, civilization, and religion among her benighted inhabitants. If the event is not hailed with the most enthusiastic gratitude on the part of the christian church, then we have altogether overrated her spirit and enterprise. If we have not misunderstood the nature of the enterprise proposed by the philanthropists of Great Britain, the design is not only to render the country accessible to the missionary, but, at the same time, to extend to him all the facilities and protection which will be needed, especially at the outset, for the prosecution of his undertaking.

The field thus to be laid open will afford ample scope for the uninterrupted and most extended efforts to every missionary association in existence. We are aware of measures already commenced by three different missionary associations to occupy some part of this vast and interesting country. And may we not expect the American Board to direct some of her energies to this quarter of the world?

Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory coast, and at least three for the country bordering on the Niger. We specify this number,

not because we think it all or the half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin. Diversified and magnificent as are the various schemes which have already been, and which are soon to be put in operation for the redemption of Africa, we seriously fear that millions of the present and the following generations must perish in their superstition and heathenism.

We are aware that many of our brethren in America are restrained from coming to Africa from a dread of its pestilential climate. We have only a summary remark to make on this point. We believe that the dangers of the climate to foreigners is greatly exaggerated in the minds of many, and that many who are prevented from coming here by this feeling, would, were they here only a few months, regard the matter in a new light, and would find, as a general thing, they would be able, with the blessing of God, to perform as much labor and do as much good, perhaps, as in any other part of the world. No difficulty has been experienced in Great Britain in procuring white men to man four steam-boats destined, during the year, to explore the Niger; and cannot two or three missionaries be induced to follow them to examine the country for themselves? Merchants can locate themselves upon almost any part of the coast for the purpose of accumulating riches; will not the missionary take his place by the side of the merchant for the purpose of communicating to the inhabitants the infinitely greater riches of the gospel of Jesus Christ?

The opinion is entertained in some parts of America that northern men are not constitutionally suited to the country, and this opinion probably originated in Africa. But experience, so far as it goes, shows that such is not the case, and that northern men become acclimated as soon, and with as little danger, as those from the more southern sections of the country.

We conclude this report by expressing the ardent and prayerful hope that the time is not far distant when our hearts will be cheered by large accessions to our present number, and that many, very many benighted Africans will be made to rejoice at the glad tidings which they shall hear.

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### Sandwich Islands.

LETTER FROM MR. BISHOP, EWA, OAHU,  
7TH DEC. 1840.

#### *Effects of Romanism and Intoxicating Drinks.*

Although alone at the station, still we can hardly say we are lonely, so long as we find our hands full of duties, and health and prosperity continue to attend our steps. Still we are waiting in hope that some efficient helper may be ere long sent to us at Ewa. I much need some one to take off the burden of superintending the schools in the districts of Ewa and Waianae. For want of such a helper the schools have languished, and must, I fear, continue to languish until such aid arrives. Had I nothing else but the care of the church upon my hands, I might be able, with the divine blessing, to devote more time to superintending schools; but upon me devolves the labor of revising the Scriptures for a new edition, and of reading the proofs as they go through the press.

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of

things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by commodore Wilkes, his officers, and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighborhood about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it had been proved were disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had begun to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our stations, the people had given themselves up to drunkenness and revelry.

In this alarming state of things, our church set apart a day of humiliation and prayer, to implore the divine presence to avert the threatening danger. We met, and it was a good day to us all. I had previously prepared a paper, containing a solemn confession of our sins and the renewal of our covenant vows, specifying the particular sins of which we were guilty, and to which we were peculiarly exposed. It also contained a temperance pledge for the whole church, on the total abstinence principle. It was read during one of our meetings on that occasion, and unanimously adopted. At the close of the evening service, we all stood up in the presence of God, and I read the covenant, sentence by sentence, to them, and the church with one voice repeated it after me in the same manner. We also appointed our best men to go out two by two into every house in the district, and visit every family and indi-

vidual, exhort them and pray with them. This they faithfully fulfilled. They also collected them together in neighborhoods, and addressed them on the subject of temperance not only, but also on the great concerns of the soul.

From that day, it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. Many backsliders returned to their duty, with tears and hopeful repentance, and many who had appeared hopeful seekers after the Lord during the late revival, and had afterward gone back to the world, were again revived. Prayer meetings were established in every neighborhood, and were well attended. Since that time my study has been daily visited and often thronged by persons desirous of conversing with me on the subject of religion. It has been a still, but refreshing season to us all. I have said or written but little concerning it to others, being desirous in the first place to ascertain its real fruits. This refreshing shower has now passed over, and the excitement of the season has gone, but its fragrance remains in several hopeful cases of conversion, and in the awakening of many more from spiritual apathy.

The immediate fruits of this divine visit, were seen in the entire stop put to the progress of drunkenness and other vices beginning to prevail among us, in the bringing out to the house of God on the Sabbath great multitudes who had long neglected divine worship, and the return of many backsliders to their duty to God and their own souls. The more remote fruits I hope may yet appear in considerable accessions to the church, of such as shall be saved.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive

the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. I have already held two public discussions with one of their priests. The opportunity was sought by him, and not avoided by myself. In both instances the dispute was conducted with mutual courtesy, and I think was productive of good to the cause of truth. I attacked his strong holds, and required him to produce scripture to prove his assertions, which he failed to do. The discussions were in the native language, before large auditories. There is only one light in which I can view the introduction of Romanism here as favorable, and that is, it will do good by contrast. It will bring truth and error into collision, and thus elicit many important facts in the divine economy, before the minds of this people, which otherwise might have remained hidden from their view. Controversy, conducted with a proper spirit, has this tendency. Those who embrace the truth will hold it with a more firm and enlightened tenacity. Those also who are pleased with error, will go over and embrace it. Thus our churches will be purified, and we be relieved of some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand, numbers of their own adherents have left them and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us, as an untold calamity upon this people.

LETTER FROM MR. SMITH, DATED HONOLULU, 7TH DEC. 1841.

*Romanism—Church—Schools—Contributions—Exploring Squadron.*

For the last eighteen months the leaven of Romanism has been at work, and has apparently, though perhaps not in reality, checked the good work of grace among us. It has obviously been the means of developing character, and of drawing a dividing line between those who love and fear God, and those who love and choose to indulge in sin. Very few,

however, who have given evidence of a desire for truth and holiness, have, as yet, gone after the false prophet. And I presume that not less than a hundred on this island (Oahu,) who at first rushed thoughtlessly and ignorantly to see the pictures, witness the performances, and listen to the mummary of papacy, have returned again to our congregations. The priests, however, spare no pains to make proselytes, by casting contempt upon all that has been done by the American missionaries. One of them has made his boast that he intends to uproot protestantism at these islands in five years. Their most efficient coadjutor is alcohol; under the names of brandy, rum, gin, wine, etc. This is the spirit which accompanies them to these islands, and this is the spirit which aids them in their work of converting the natives. Judge then of the character of their converts.

No affliction can be desirable in itself; and yet sanctified afflictions prove in the end to be great blessings. It may be well to have our characters tried and sifted and purged in this way. Those who stand the test will shine the brighter; while those who are not fit for the kingdom of heaven will join those of like views and feelings with themselves.

But with all the trying and counter-acting obstacles of Romanism and intemperance during the last eighteen months, this church has more than held its own in point of numbers. At our communion in March we received 171 persons on profession, and in June fourteen, and yesterday 101; making in all 286 since I wrote you last. We have had occasion to discipline during the last three years over a hundred of our members. We number over thirteen hundred in all. About one third of those disciplined have been restored again to the fellowship of the church. Most of the 286 received this year are the fruits of the great and good work of grace among us two years ago. And there are still others who may be received a few months hence.

Intemperance threatens again to ruin this nation. A few months ago and the prospect was fair that this deadly evil was about to be exterminated from the Sandwich Islands. But since the outrageous conduct of captain La Place, in July 1839, this monster has stalked abroad through these streets day and night. Then there were not more than two or three grog-shops in all this village. Now there are between twenty and thirty, and their number is still increasing. I think, however, that there is

less intemperance among the natives these days, than there was a few months ago.

Our schools for children have been more prosperous for the last six months, than for any other given period since the embarrassment of the Board, and the retrenchment of the funds of this mission. Recently the king has published some laws, requiring all the children between the ages of four and fourteen to go to school five days in the week. The consequence is that the number of children has nearly doubled in all our schools. The law also makes some provision for the support of native teachers. A piece of land is to be set apart in each school district for the support of the teacher, and is to be cultivated by the parents as follows;—each man is to work three days annually for the king, three days for the head-man under the king, and three days of their own time; which equals nine days a year each man. This is the school-tax. It looks very well in print, and perhaps it will operate well in practice. I apprehend, however, that the papists will refuse to comply with the law, and perhaps will make difficulty.

We are not backward in laboring to enlist this church and congregation in the cause of benevolence. We commence, however, on the principle that charity begins at home. During the last three years, they have built a dobie school-house, and a dobie meeting-house. Their contributions in money, labor, and produce, for these two buildings, amount to three thousand dollars. They have also contributed to the amount of \$150 in building a bridge across the stream of water which passes near the meeting-house. They have also contributed in cash, sugar-bags, and fire-wood to the amount of one hundred dollars for the support of school-teachers the present year.

The Macedonian cry for native helpers, has recently reached us from the Rocky Mountains. On laying the subject before this church, six active, enterprising native men arose and volunteered to go. One pair only being called for, we selected the most promising, and they are making preparations to go the first opportunity. We expect to take up a contribution to-day to aid them in their outfit.

The United States exploring squadron have been in this port for seventy days, and have just left. Their influence on the whole, I think, has been very beneficial to this mission. Commodore Wilks has set his face as a flint against intem-

perance and the rash doings of captain La Place. He has also taken a lively interest in the education of the young chiefs, and also of the youth generally. Captain Hudson is a pious man, and has done great good. The same is true also of many of the scientific gentlemen. They have contributed pretty liberally to aid our schools. Rev. Mr. Elliott, the chaplain, made it his home in our family during their stay at this place. He usually preached twice on the Sabbath in the Seamen's Chapel. For several months Mr. Bingham and I had preached alternately there Sabbath evenings. A humble, faithful, devoted chaplain is needed here very much. The contrast between our American men-of-war and those of the French nation is so great that even these half civilized Hawaiians cannot but see the difference. The one comes here to do them good, both in a political and moral point of view; the other to oppress and enslave. The one has left sixty-two thousand dollars to enrich the government and the foreign residents; the other has robbed the government of twenty thousand dollars, and entailed upon the nation the deadly curse of intemperance.

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### Syria and the Holy Land.

JOURNAL OF MR. THOMSON IN NORTH-  
ERN SYRIA.

[Continued from p. 242.]

THE former portions of Mr. Thomson's journal were inserted at pages 36, 107, and 233. It will be borne in mind that the object of the tour of which it gives an account was undertaken for the purpose of ascertaining by personal examination what were the most eligible places to be occupied as missionary stations in that part of Syria, and also of becoming acquainted with the condition and character of the several classes of the population in that quarter, and the manner in which christian knowledge could be most effectually introduced among them. As much of the country had not before been traversed by the mission, and its features were so peculiar, it furnished materials for extended statements and remarks.

The portions of the journal heretofore inserted cover the time till Mr. Thomson's departure from Aleppo.

### Ancient Ruins—Marks of Depopulation.

May 27th, 1840. After a long and unusually earnest dispute with our male-

teer, we finally succeeded in loading our animals; and left Aleppo at half past four o'clock, P. M., on our return to Beyroot. We travel the usual road to Hamath, intending to pass from Homs to Balbeck, and from thence over Lebanon. We reached Han Tooman in three hours. The land adjacent to the road is altogether uncultivated, and in fact, is too stony and barren to be tilled with profit, unless a greater supply of water can in some way be secured.

28. We passed a large encampment of Arabs in the desert, and had the best opportunity which I ever enjoyed, to observe their tents and general appearance when they are at home. They were rather uncivil and certainly very inhospitable, for they would not give us a cup of water, though we were very thirsty. This tribe has an immense number of camels, and the whole plain was covered with their flocks. During this whole ride we passed not a single tree or shrub. One can easily understand why so much importance has been attached to trees in these oriental countries. The residence of a great man was often designated by the name of a tree under which he dwelt, and certainly if I had met with a tree to-day, I should have given it my salams with a name and place of remembrance.

29. The wretched village where we slept last night is called Mar Dipsy. It is two hours and a half from Serakib, and is distinguished by a grove of olive trees. I see no reason why the whole plain from Aleppo might not be adorned with these valuable orchards, except what is found in the character of the people.

There are traces of ancient buildings at Mar Dipsy. Some of the arches are very solid and must be very old. The present village in no way merits attention, unless its superlative misery and wretchedness can give it a claim. We found only a few decrepit old women and could not ascertain the reason why there were no men to be seen. In forty minutes ride we reached a ruined town, where there is a strong han constructed like a castle; and in fact these hans are all castles designed to protect the caravans from the Arabs. This one has lately been repaired, and is now inhabited by a few families of peasants. It bears the name of Sibly.

In half an hour farther we came abreast of a large collection of ruined houses and castles, situated on a hill at some distance to the right of the road. They are called Jerrad, and the people told me that they had been deserted from the days of the infidels, which might

mean the ancient Greeks and Romans, the Christians of the lower empire, or the Crusaders. They probably belonged to the latter, though they may be of the same age as those we passed on our way from Antioch to Aleppo. In one hour farther we came to a very extensive ruin on the left of the road. It must have been quite a large city, and of an age anterior to the introduction of Grecian architecture. Plain columns of limestone without capitals, and the cornice, where any could be seen, was in the simplest style. In about one hour and a half from these nameless ruins we reached Maarrah, where we stopped to spend the heat of the day. This is a poor miserable place, with no remains of antiquity to attract attention and mitigate that disgust which a traveller feels while examining a filthy, modern town, crowded with braying donkeys, dirty faced, impertinent children, and insolent moslems. We saw villages to the west, along the base of the mountains, but the plain was altogether deserted, or only used to pasture flocks. In many places there are great numbers of broken cisterns, and other evidences of former villages; and no doubt the whole country was anciently well cultivated and thickly inhabited, and may be again, as soon as a good government shall afford security to the farmer from the wild Arabs.

The country is beautifully undulating, covered with grass and flowers at this season, but totally destitute of trees. We descended from the elevated plain over which we had travelled all day, and through a gorge entered the valley of the Orontes. Immediately in front of the descent, and as if to command the passage, is a very large mound, nearly a mile in circumference at the base, and surprisingly high. Around the east face of the mound is built the village of Sheihhoon. This place contains at least two thousand inhabitants, and appears to be the head-quarters of all the neighboring villages. The houses are constructed of unburnt bricks and are shaped exactly like large hay-stacks. We pitched our tent near a very large tank of water, which even at this season, is covered with a thick scum of the most intense green. It was with difficulty that we could subdue our rebellious senses so far as to tolerate this odious liquid.

*Sun-rising—Subterranean Village—Hamath and its Water Works.*

30. We were on our horses at four o'clock, and the air from the desert blew

fresh and cool. It is delightful when travelling to witness the gradual opening up of day, and we have had a splendid morning. No wonder that oriental shepherds adored the sun. All nature seems to acknowledge and reverence the coming lord. When he is about to appear, the stars retire and hide themselves in the flood of his glory. Earth too wakes up from her death-like repose, and with ten thousand voices chants her welcome to the king of day. 'The lark mounts up to meet the earliest dawn, and sings her cheerful matin. Men likewise shake off the heavy shadows of night and go forth refreshed and strong to labor. Even inanimate creation joins in the general homage. The innumerable flowers of the plain all turned their pretty faces to the sun as he rose, threw open their golden cups, and shed forth their sweetest fragrance, as if to entice him from the gilded chambers of the east. And now he comes in matchless majesty, rejoicing in his strength. Wonderful and mighty thou art, great ruler of the day! How infinitely more wonderful He that made thee so!

In a little more than two hours we reached Yenrook, or (as the people here call it) Moorick. This is the first subterranean village I have seen. From the appearance of matters I conclude that the houses now occupied are ancient cisterns, whose roofs have been covered in the rubbish recently cleared away, and the caverns converted into dwelling-houses. There are two large mounds at this village, and many indications of a much greater population in former days.

Three hours from Moorick is Tyaby. This is a large village upon the ruins of a larger one, as many things hereabout testify. At this village we had a proof of what I have frequently heard, that the people were obliged to hide their grain, in order to save enough from the rapacity of government to keep their families alive. We found a company of men drawing up wheat from a deep well, where it had been concealed all the year. Being in the open country, and covered up by grass and brush, it could never have been discovered by the tax-gatherers of the pasha.

In two hours from Tyaby we passed on our left Kumbany, and in fifteen minutes more we reached the Orontes, at about half an hour's distance from Hamath. Having passed Dahareea and one or two small villages on our right, we entered "Great Hamath" about one o'clock. The high hills around the place, and the flinty road reminded one of the

approach to Damascus; and the Orontes with its border of green trees strikingly resembles the Barada. But the country about Hamath is much more fertile than the plains of Damascus; nor are the hills of the former so utterly burnt up and deplorably desolate as these around that grand paradise of Moslems.

Hamath is often mentioned in Scripture and always as an important place. It was the northern limit of the promised possession, and at several times the Israelitish kingdom actually extended to it. There is no reason to doubt that it is the Scripture Hamath, restored to its proper name by the Arabs. It is now a large town built very irregularly in the valley and upon the winding banks of the Orontes. The river runs through the centre of the city, and there are four substantial stone bridges for the convenience of the inhabitants. As there are no gates to cramp and confine the limits of the city, the people have built in the gardens on both sides of the Orontes, and consequently the area of the city is very extensive. The number of inhabitants cannot be less than 30,000, according to the returns of the government. Of this population about 2,500 are Greek Christians, and a few Syrians who have a church and use the Carshuny translation of the Bible. All the rest of the inhabitants are Moslems. Besides the regular population, there are 7,000 soldiers of Ibrahim Pasha, occupying the extensive new barracks on the northwest of the city. Hamath exhibits a very mean and shabby exterior. Most of the houses are one story, whose walls are partly of stone, partly of unburnt bricks, a kind of patch-work, extremely disagreeable to the eye. The town is well supplied with that standing representative of all comfort to an oriental, water; and the wheels by which it is raised from the river to the upper parts of the city, are the greatest curiosities to be seen in Hamath. Burkhardt says that the largest is at least seventy feet in diameter. The rim of this enormous wheel is one continued bucket, divided into partitions two or three feet apart. Through an aperture at the top of each partition the water enters as the wheel passes through the stream below, and when it is carried to the top it empties into a stone trough, and is conducted by lofty aqueducts to the different parts of the city. Small paddles are fitted to the rim, and the force of the stream drives the wheel around. Thus a constant supply of water is lifted seventy feet high without any other expense than the wheel, and a low

dam to turn the water upon it with greater power. These wheels are called *naoura* and present a most picturesque appearance, while the loud groaning of their axles is heard at a great distance. I was informed by the governor that within the limits of Hamath there are seventy of these Persian wheels kept in constant motion.

The Orontes is a deep and rapid stream, even at Hamath; and in winter it frequently overflows the bottom or river flat, which is here about one third of a mile wide. This flat is adorned every where with flourishing gardens and orchards, in which are cultivated all the fruits and vegetables used by the inhabitants. The ancient castle occupied a large mound, in the centre of the city, which must have been of extraordinary height and strength; but at present it is used as a pasture field, and was in the possession of a drove of camels when we reached the place.

*Scenery of the Orontes—Classes of the People described.*

The day has been excessively hot, and when we arrived, wishing to make arrangements to spend a quiet Sabbath, we hired a garden on the banks of the Orontes, in which to pitch our tents. Nothing could be more oriental or refreshing after the fatigues of the journey. Above and around us is the shade of the walnut, apricot, plum, peach, fig, and pomegranate; and along the margin of the river the tall poplars spread their rustling tapestry to shield us from the sun's fierce rays. A bridge of eight arches spans the Orontes, not three rods below our tent. To the right an enormous *naoura* or *noora* creaks and groans its endless revolutions; and one equally large on the opposite bank responds in dismal symphony to its melancholy music. A flouring mill, which occupies the centre arch of the bridge, with its lively chatter, adds variety to the concert. The houses, mosques, and minarets, in rising ranks on either bank, seem to look down upon the lonely vale of the Orontes with oriental repose and complacency. Nothing could be desired by the eye of an artist, and I really regretted that no one of our company could sketch the fascinating features of this charming spot.

Our station was equally fortunate for another kind of sketch which, however hazardous, I shall attempt to draw. I have passed several hours to-day under the shade of a walnut-tree, on the margin of the river, watching the thousands of

people who constantly passed over the bridge. It was an admirable station to observe eastern character and costume.

That bronze featured man, with a drab colored *aba* long and greasy, and with a rope of rough woollen yarn twisted round his head, is a real Bedouy from the desert. What a keen hardy horse he rides, and how wild and independent is every look and motion. Ye untameable sons of Ishmael, I honor you as the only freeman of the east!

There goes the soldier, with a plain dress of white cotton and a red cap; more animal than man, with what a heavy, careless gait he plods along, as if there was nothing worthy of notice but his bright gun, nothing to interest but the remembrance of his past wrongs and present misery. Yonder is one of them who has just seized the donkey of a poor farmer. See how he cuffs and kicks the reluctant fellah. Poor wretch! there is no redress, submit he must. Down goes the load, and up gets the soldier, while the farmer must follow. Perhaps he was bringing wheat to the mill, and a wife and little children await his return for their bread. But alas! he may be obliged to go to Aleppo or Damascus, and they will neither see nor hear from him for these ten days to come. A thousand such cases occur constantly in every part of this country.

But these are very religious people. Look at that fellow on that raised platform in the very centre of the bridge, standing, kneeling, squatting, bowing down his forehead to the ground. He is a moslem at his prayers by the way side. See how he stops to curse the donkeys at the corner of the platform, and now he goes at it again, as if nothing had happened. There is another washing his feet, and solemnly stroking his beard, and he will soon take his turn at the prayers with the same reverence with which he washed his feet.

Who is this with two grooms running just before his horse's head? The commander of the pasha's troops. How proudly his horse steps! how gaily he is adorned with green velvet saddle, gold trimmings, and long tassels hanging down to the ground.

That old man with a white beard, flowing robes, gold-colored shawl rolled loosely around his head, is the cad. How slow and reverend is his gait; and how earnestly his attendants watch all his motions. He is the very personification of justice, grave, venerable, and thoughtful. Alas, I fear he is revolving how to extort the largest possible bribe

from the last applicant; and those his minions are hungry harpies, which devour all before them.

That poor man upon a sleepy donkey, leading a string of loaded camels, is a farmer from the country carrying the fruits of his hard toil to the feet of his lordly oppressor; and those two soldiers with fixed bayonets are sent to quicken his sluggish will. Poor old man! my heart bleeds for you, and for your half-starved family.

But who are these with long blue shirts and dark turbans, and with silver-mounted ink-horns in their girdles? These are Coptic scribes, government secretaries from Egypt. They have a servile and sinister look about them.

Here comes a company just the reverse. See how neatly their silk gumbaz is girded by their rich sash, their cashmere shawls twisted in fashionable negligence about their heads, mark the true Syrian dandy. See how they swagger along, dashing their arms about to shew their consequence, or the length of their loose sleeves.

Those walking bales of blue and white cloth are the fair bells of Hamath. As you see neither shape nor features, you must be smitten by the mere force of imagination, if smitten at all.

See those shameless boys swimming about in the midst of this promiscuous crowd, and those more shameless soldiers who have taken off their clothes to wash them in the river. No matter, when one is used to it. Nor is it any more matter that this old tanner is washing his filthy skins in the race that conducts the water to the city. Cleanliness is a mere matter of convention. Their lies a dead mule in the corner of the street, left to be devoured by dogs and vultures. It is not best to be particular. Here sits a blind man, "by the way-side," calling for alms *min shan allah*—for God's sake. And in the shade of yonder walnut sits a circle of Turkish gentry. They have spent the whole day in idleness. They have a small fire to light their pipes, and bubbling nargeelies, and the black slave is handing coffee about in small *finjans*. See how the blue smoke curls through their long mustachios, and rises in clouds above their heads. Oh, the sovereign virtues, inexpressible glories of tobacco!

You may know that those are Christians by their dark turbans, and that man with the green is a *sherreef*, a descendant of the false prophet. Yonder is a dervish with his shaggy hair, and long cone-like cap upon his head. That man with a pipe-bearer walking before his

horse is a moslem grandee; and by the way, the bearer understands his business; see how steadily he holds the long pipe, at just the right angle to exhibit its rich amber mouth-piece to the best advantage. That mouth-piece must have cost at least five hundred piastres. Here comes a priest all clothed in black, conning his beads as he walks along, and there are a number of his flock kissing his hand, an indispensable ceremony upon meeting a priest. Yonder comes a lebben merchant with a great many little plates of his sour milk; and there is another with a jar of sherbet, which he sells to the thirsty traveller.

#### *Mercenary Character of the People—Volcanic Features of the Country.*

But there is no end to the varying crowd. One thing has always struck me unpleasantly in the east. You never see those happy groups of school children which are every where met with in our own villages and cities. You see no books, you hear no conversation about general topics. If you listen to those who are sitting on their luxuriant divans, you will be sure to hear something about piastres. Men walking the street are ever talking about piastres. Go where you will, to the priest, the prince, or the beggar, on Sunday or Saturday, festa or work-day, you will inevitably find the people engrossed in piastres. This grows almost necessarily out of the unhappy constitution of society. The pasha is a merchant, the governor is a merchant, the cady is a merchant, and the priest, the monk, and the beggar, all are merchants. Money is here the universal deity. It is a notorious fact that whole communities sell their faith for gold; and few indeed are to be found who will not change their religion for a bribe.

We spent as quiet a Sabbath as could be desired, though in the midst of this great city. In the afternoon called upon the leading Greek priest. At this house I met quite an intelligent priest from Homs. He informed me that the Christians in Homs amount to something more than 6,500, and that the entire population is about 23,000. Nearly all the Christians belong to the Greek church, although there are some Syrians and a few Greek papists. We gave him some books which he received very thankfully, as did also the priests of Hamath; and I have no doubt that a judicious and pious native book-distributor would do much good in this region. Our friend Tannoos is so deeply inter-

ested in this matter that he wishes to return with a fresh load as soon as possible after we reach home.

The governor, to whom we had letters and by whom we were treated very politely, sent us one of his horsemen to guide us over the mountains to Hosen, on the road to Tripoli. We had intended to go as far towards Damascus as Homs, and thence to Balbeck, "the cedars," and through Lebanon to Beyroot; but finding that by doing so we should get within the lines of quarantine, established against Damascus, we were compelled reluctantly to abandon the plan, and pass directly to Tripoli. We got an early start, and had a prosperous day. In one hour and three quarters, we reached Keferabone, a large village of Greek Christians, with four priests. In the afternoon we passed many villages and crossed a considerable brook called Hooly, and also Kebeer. Night overtook us at Tyaby, near the foot of the mountains, where we slept, having ridden nine hours, over a level plain, and for the last six and a half hours through endless heaps of lava and green stone. All the villages are built of volcanic stone; and the traveller is amazed at the millions of heaps piled up over the plain by the peasants, extending in every direction as far as the eye can reach.

*June 2.* Started from Tyaby at half past five o'clock, and immediately began to ascend the mountain which is here called Dahar-Kusaia. In three and a half hours we reached the top, having passed but few villages.

The valley of Hosen has a romantic appearance, as seen from the summit of Dahar-Kusaia, nor does the interest decline as one descends along its edge. The whole country indeed is tossed into every variety of shape and contour, which the combined agency of Neptune and Vulcan could produce. The variety of color was as surprising as the shapes were extraordinary. There was black, gray, silver-gray, ash-color, red, orange, dun, brown, chocolate, purple, blue, slate color, pink yellow, straw color, and white, and frequently the whole were mingled together in a single hill. I noticed a vast quantity of globular basalt. In some specimens there appeared to have been a hard nucleus floating in melted lava, which in cooling formed concentric circles around this centre, exactly resembling the growth of a tree. Whenever exposed to the air, these circles peel off like the layers of an onion. I saw some of these globes which were at least three feet in diameter.

As soon as we had passed the Dahar we were within the district of Hosen, and the singular castle was in sight for several hours before we came up with it. Villages now began to appear on every side. The western slope of the mountain is far more fertile and better cultivated than the eastern. The same is true of Lebanon. There are said to be 366 villages under the governor of Hosen. The inhabitants are nearly all of the Greek church, the remainder being Ansaireea, except those of Hosen, who are moslems.

3. Our ride to-day has been about twelve hours. For the first three the road led us along the eastern margin of the great plain of Junia until we had crossed the Nahr el Kebeer, which we passed on a good stone bridge called Jissar-el Aswad. From the bridge the road turned westward, and in three hours and a half brought us to the sea at the river Arka. About an hour from the Nahr el Kebeer, the green stone formation disappeared. The whole of Jebble Akkar is volcanic, so is all the eastern slope of the plain; and the same continues north, through the mountains of the Ansaireea to Bania, and even to the neighborhood of Antioch. We were riding upon lava at least fifty miles, and how great may be its length from north to south I have no means of ascertaining. No wonder, therefore, that all this region has been visited by awful earthquakes. The same fact accounts for the frequency of these alarming phenomena in Lebanon and along the sea-board. Though Lebanon is chiefly composed of lime-stone and new red sand-stone, alternating in strata many hundred feet thick, yet lava and green stone are protruded in innumerable places. The whole hill upon which Kehaby, Arayoh, and several other villages are built, rests upon a thick stratum of green stone. Shweet is situated on the head of a volcanic hill. Abadeea, which was so severely shaken by the last great earthquake, is in a similar situation. The same continues through Lebanon into the mountains of upper Galilee.

The lake of Tiberias, the valley of the Jordan, the basin of the Dead Sea, and the vast region of the Haouran, and the Ledgah to the south of Damascus are all volcanic. We need not be surprised, therefore, that there never passes a year without some part or other of this region trembling and shaking under the heavings of internal fires.

## Proceedings of other Societies.

### FOREIGN.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

THE Missionary Register contains the following account of Abyssinia and the mission to that country, from its commencement, in the year 1829, up to the present time, given by Mr. Isenberg, late one of the missionaries. It is also stated in the same article that the society has decided to revive and strengthen the mission, the laborers having been reduced to one man, the Rev. Mr. Krapf. Two missionaries, Messrs. Muhleisen and Muller, embarked at London to proceed to that country in January last.

#### Notices of Abyssinia.

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44° east longitude, and 7 to 15° north latitude. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were properly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia, but I shall not be far from the truth, if I state it to be about five millions.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained bishop by Athanasius of Alexandria; and the Abyssinian church consequently became dependent upon the patriarch of Alexandria and Cairo, and the Coptic church. When it pleased God to humble the eastern churches, by the power of the false prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century.

While the national independence of the Abyssinians was preserved, it was not so with the purity of the christian religion, for not only did they never seem to have been thoroughly enlightened by the gospel, human tradition and pagan and Jewish superstitions appearing from the beginning to have been mingled with the word of God among them; but, moreover, from the first arrival of the Portuguese in Abyssinia, Romanism—differing only in unessential points from the religion of the country—endeavored to establish itself by deceit and bloodshed, to such an extent that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the seventeenth century, although only for a short time, as they

were soon afterward defeated, and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of protestant Christians to that interesting people.

#### Brief History of the Mission.

But it was the Church Missionary Society which made the first effort toward enlightening that fallen church, by the word of God, sending, in the year 1829, the Rev. Messrs. Gobat and Kugler to Abyssinia, who met with a favorable reception from Sebagadis, the then reigning governor of Tigre. To prepare the way for the preaching of the gospel, Mr. Gobat went to Gondar, where he staid six months, and on his return to Tigre, his beloved fellow-laborer, Mr. Kugler, was removed by death. Soon afterward, Sebagadis, the friend and protector of Europeans, was killed in war; when Mr. Gobat was obliged to flee for refuge into an Abyssinian convent, on Debra Damo, and staid there and at Adegrate till the end of the year 1832, when he returned to Europe in order to get assistance from the committee. Having succeeded in this object, he returned in 1834 to Abyssinia, and was joined in Egypt by the Rev. C. W. Isenberg. The missionaries left Cairo in October, 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigre, where they intended to begin their labors. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa; and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigre in September 1836, and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the Scriptures into Tigre, in holding daily services in the Amharic language, as circumstances allowed, in distributing the Bible, and in preaching the gospel, by conversations, to all with whom they came in contact.

During the repeated encampments of Oobieh's army in the neighborhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic Scriptures, and to hold out the truth as it is in Jesus to large multitudes that came to inquire; and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on the whole, they were superior to, because more scriptural than their own system. But there was one church at Adowa, whose priests from the beginning proved unfriendly to them; and its alaka or superior, a man of great influence, seemed determined, either to make them purchase permission to remove into the country by enormous presents, or to effect their expulsion.

After mentioning how this man, by false reports and by stirring up the prejudices of Oobieh, the prince, had brought the missionaries into danger, Mr. Isenberg adds—

In this state of things two French travellers arrived, attended by a Romish priest, and requested and obtained an interview with Oobieh. This seemed to determine the balance against the missionaries, for, two or three days afterward, they were required to attend the alaka, who told them, in full assembly of the authorities of Adowa, that he was authorised by Oobieh to order them to leave the country, assigning as the reason, that they had spoiled the religion of Abyssinia, and declaring that the missionary premises would fall into the possession of the prince, and of his own church. Remonstrances and appeals were of no use; all that they could obtain, was a declaration on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the clamor of their enemy: he promised, however, that they should be protected on the road. The missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on his work, even in the midst of human perverseness. The Romish church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the missionaries had left Tigre, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the king of Shoa, and, after a tedious journey, arrived in his territories, at the end of May, in the year 1839. They were favorably received by him, and permitted to begin the work of evangelization in his country. They first established a school, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

*Apparent Opening for Preaching the Gospel among the Gallas.*

The continuance and success of this mission is of vast importance, as it has for its object not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a supreme being, whom they call Wak, whose priests, called kalitshas, are sorcerers, gainsayers, and physicians. They also go on pilgrimages to a large tree called wodonabe, in the Joddo country, on the banks of the Kawash, and address themselves, for the object they desire, to that tree, believing it to be able to help them in every distress. These are the only occasions on which the many different tribes of

Gallas meet together. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do. They offer sacrifices on many occasions, and from an inspection of the fat of the slaughtered animals their priests predict prosperity or adversity to those that offer the sacrifice. The relation of the Gallas to their neighbors is hostile. The Abyssinian Christians only visit them for the sake of plunder, and the Mohammedans come among them in order to carry their sons and daughters away, by stealth or by force, into slavery. The Gallas are, therefore, a nation hating all and hated by all. They glory not in the promotion of the glory of their Creator, nor of the happiness of their fellow-creatures, neither in the enjoyment of happiness or the possession of wealth; but they glory in the murder of men that are not of their nation. The Abyssinians indeed have attempted, by force and by persuasion, to bring them over to a profession of Christianity; but, except in a few instances, quite in vain, as Abyssinian Christianity is as unable to convert a savage nation as the Jewish exorcists at Ephesus were, at the time of St. Paul, to cast out the devil from the demoniac, whom they adored by Jesus whom St. Paul preached. Many an Abyssinian monk has shared the same fate among the Gallas as did the exorcists at Ephesus; and some have fared even worse than the sons of Skeva, for they have lost their lives by their exorcisms. The Abyssinian Christians know little of the sweetness of the love of God in Christ Jesus. They begin by imposing on their converts heavy burdens of outward observances, under which they themselves are groaning; whilst in their conduct they rank but little above their pagan neighbors. At the same time those Abyssinians who had a little insight into the doctrines taught by Mr. Isenberg and Mr. Krapf thought it likely that the Gallas would embrace Christianity; and one of their scholars expressed a great desire to assist Mr. Krapf in his work of evangelization among the Gallas. When Mr. Krapf accompanied the king of Shoa on an expedition against the Metcha Gallas, he met with the son of queen Ithame, who governs the tributary tribe of the Mulefallada Gallas; and that young prince expressed a great desire for instruction for himself and for his people. Mr. Krapf also mentions two other Galla tribes, among whom it seemed probable the work might be favorably commenced.

*Slave Trade among the Gallas.*

The people of Tadjurra, whose situation favors them more than that of the Abyssinians for commerce, have their grain from Lahadj, in the neighborhood of Aden, as well as from Aussa and Shoa. They deal chiefly in slaves, which they purchase on the eastern frontier of Shoa, and sell them at Berbera and Mocha. The price of slaves is, at the Shoa frontier, from eight to twenty dollars; at Berbera and Mocha from thirty to sixty. They are natives of Gurgue, and of various Galla tribes. From what we have seen ourselves, and from the information we have received as to the slave-trade carried on in that country, I think the annual amount of slaves exported from Tadjurra to be about 2,000.

When I returned from Shoa, the caravan with which I went had 132 slaves with it, most

of them girls, varying in age from eight to twenty years. It was a heart-rending sight, to see all those children (for most of them were so) carried away from their homes, and driven on at the rate of the camel's pace. They went all on foot, each carrying her water in a jar made of an excavated melon; and besides this, they carried each a small supporter for the head, which serves, in all those countries, for a cushion to sleep upon. When any of them were over-fatigued, or had their feet torn, or were sick, they were driven on by scolding and beating: in fact, the merchants paid far more regard to their camels than to their slaves; and it was fortunate for the latter that the former could not move quicker, else we should have seen many of these unhappy creatures dying on the road. Those slaves that are taken out as nominal Christians have to renounce Christianity, together with their liberty. A favorable circumstance at present for preparing the way for the abolition of the slave-trade among them, is the rise of their value on the Shoa frontier, which is not correspondent at Mocha or Berbera. Mohammed Ali told me, that if he had any prospect of a better success in carrying out mules or horses from Shoa, he would give up the slave-trade. Nor do I think that he alone was thus minded; and they want but a little encouragement, on the part of the British government, to relinquish that abominable traffic altogether.

#### ANNIVERSARY OF THE PARIS EVANGELICAL MISSIONARY SOCIETY.

THE seventeenth general meeting was held 27th April in the Taibout chapel, admiral count Ver Huell, the president, in the chair. The annual report was read by the director of the Mission-House, giving an account of the present condition of each of the stations under the care of the society.

At the five stations in Southern Africa, 97 adults and 88 infants have been baptized during the past year, a number nearly equal to that of all who had been baptized in the preceding eight years, and the number of those awakened to serious inquiry about Christianity is nearly equal to the number of the baptized. The negroes at Wagon-Maker's Valley have subscribed 550 francs to the society, some giving as many as 25 fr. At Beersheba they gave more than 2,000 fr.

The missionary seminary contains eight pupils.—The number of missionaries in Southern Africa is fourteen, eleven of them having wives; the number of laborers is twenty-five.

The balance in the treasury from last year was 40,094 fr., and the receipts for the year 71,118 fr. The disbursements were 79,086 fr.

### DOMESTIC.

#### REPORT OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

THE 27th annual meeting of the board was held in connection with the meeting of the

Triennial Convention, in the city of Baltimore, beginning 23rd April, 1841. William B. Johnson was elected president of the convention, Rufus Babcock, Jr., secretary, and James B. Taylor assistant secretary.

From the report it appears that five preachers and six female assistant missionaries have been sent forth to the missions during the year. The following is an enumeration of the missions under the care of the board.

Within the United States and territory adjacent:—

To the Ojibwas, near Lake Superior;

To the Ottawas, in the state of Michigan;

To the Oneidas, etc., in the state of New York;

To the Shawanoes, including Delawares, Patawatomies, and Western Ottawas, in the Indian territory;

To the Otoes, near the junction of Missouri and Platte rivers;

And to the Cherokees, Creeks, and Choctaws, in the Indian territory.

In West Africa:—

To the Basas, in Liberia, including the projected mission to the banks of the Niger.

In Europe:—

To France, Germany, and Greece.

And in Asia:—

To Burmah and the Karens. Siam and China, Arracan, Asam, and the Telogoos.

The whole number of missions is twenty.

#### Summary View of the Missions:—

The number of Indian missions is 8, stations and out-stations 14, missionaries and assistant missionaries 23, native assistants 11, churches 12, baptisms reported the last year 182, present number of church-members 800, schools 6, scholars 159.

The number of European missions is 3, stations and out-stations 21, missionaries and assistant missionaries 7, native preachers and assistants 19, churches 25, baptisms the past year 90, church-members 414.

In the mission to West Africa, there are 3 stations, 6 missionaries and assistant missionaries, 1 native assistant, 1 church of 15 members, and 3 schools containing 78 scholars.

The number of the Asiatic missions is 8, stations and out-stations 41, missionaries and assistant missionaries 56, native assistants 71, churches 30, baptisms the past year 214, church-members 1,600, schools 35, scholars 635.

Making a total of 20 missions, 80 stations and out-stations, 97 missionaries and assistant missionaries, 102 native preachers and assistants, 68 churches, 487 baptisms the past year, more than 2,900 members of mission churches, 44 schools, and 872 scholars.

The number of missionaries and assistant missionaries sent abroad the past year is ten:—four to Africa, two to Greece, one to Siam, two to the Otoes, and one to Shawanoe. The number of native preachers and assistants has been increased by seven. One assistant missionary has returned from the Otoe mission, two from the mission to the Oneidas, etc., one assistant missionary from Siam, and two assistant missionaries (one of them a printer,) from Tavoy.

One missionary and four assistant missionaries have died.

A printing establishment has been commenced at Edina for the use of the Basa mission, and

founts of type in Cherokee, and in Burman and Karen of a reduced size, have been added to the establishments at Shawanoe and in Burmah. About 13,350,000 pages of the Scriptures and tracts have been printed during the year, chiefly at Maulmain, Tavoy, and Bangkok.

The receipts of the Board for the past year, exclusive of appropriations from other institutions and of loans, were \$56,948.42; and the expenditures for the same period \$61,860.27. Excess of expenditures above the receipts \$4,911.85; appropriations from other institutions \$24,100.

#### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

THE statements and remarks that follow are gathered from the fourth annual report.

The receipts for the year ending on the 1st of May, 1841, from different sources, as mentioned in the treasurer's report, and deducting discounts, have been \$63,743.97; from the unavailable funds of last year \$3,337.61; total \$67,081.58. The expenditures for the same time have been \$64,344.16; balance due the treasury as per last annual report \$2,460.66; total \$66,804.82; leaving a balance in the hands of the treasurer of \$276.76.

During the year sixteen missionaries and assistant missionaries have been sent to the following fields of labor:—

To *North India*, Rev. William H. McAuley and Mrs. McAuley, Rev. John C. Rankin and Mrs. Rankin, Rev. Joseph Owen, and Miss Jane Vanderveer.

To *Western Africa*, Rev. Oren K. Canfield and Mrs. Canfield, Rev. Jonathan P. Alward and Mrs. Alward, Abraham Miller, a colored native teacher, and Cecilia Van Tyne, a colored teacher.

To *Siam*, Dr. James C. Hepburn and Mrs. Hepburn.

To *Singapore*, Etam Apping, a native Chinese teacher.

To the *Chippewa and Ottawa Indians*, Mrs. Dougherty, wife of the Rev. Peter Dougherty.

The missions of the Board are the following:—

*Iowa and Sac Indians*—one station, one missionary, two male and three female assistant missionaries.

*Chippewa and Ottawa Indians*—one missionary and his wife.

*Texas*—one missionary and his wife.

*Western Africa*, Kroos—two missionaries and their wives, and a male and female colored teacher.

*Chinese, Singapore*—two missionaries and their wives, and two native assistants.

*Siam*—one missionary, one physician, and their wives.

*Northern India, Lodiana*—3 stations, 6 missionaries, 3 male and 7 female assistant missionaries, and 2 native catechists.

Allahabad—1 station, 5 missionaries and their wives, and 2 country-born helpers.

Furrukhabad—1 station, 4 missionaries and their wives, 1 female assistant, and 1 native helper.

Alluding to the inadequacy of the pecuniary resources, it is remarked—

Were the means afforded to meet the wants here stated, the enlargement of the foreign missionary enterprise of the church would be truly encouraging. But the question very properly occurs, Is the church able to increase her contributions? This question should be fairly examined, because a church like an individual is only required to do what she can. "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not."

Leaving out the 400 churches in the three southern synods, there are in the other synods 1,037 churches under the care of pastors or stated supplies. Of these, 489 have contributed, leaving 548 churches enjoying the stated ministry of the gospel, which for the last year have done nothing. Of 405 vacant churches, 33 have contributed. The average of the collections of 100 churches is less than five dollars each and the average of one half of the whole number is less than nine dollars each. Comparing the receipts of the three southern synods with the number of their churches and members, the results would be about the same. The average contribution of each member of the whole church is 36 cents; but if 16 churches, contributing each five hundred dollars or upwards, be deducted, the average donation of each member would be less than 25 cents.

*Summary.*—The church has now under her care in the foreign field, fifty-seven laborers sent from her own bosom, twenty-three of whom are ministers of the gospel; besides eight native assistants, some of them men of learning, all of them hopefully pious, and in different stages of preparation and trial for the missionary work among their own benighted people. Through the mission stations occupied by these brethren, the church is brought in direct contact with five different heathen nations, containing two thirds of the whole human race.

#### ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF (DOMESTIC) MISSIONS.

THE following extracts give the most important facts relative to the operations of the Board.

The whole number of missionaries and agents employed, or aided by the board, during the year, has been 272.

The number of congregations and missionary districts, which have been supplied by your missionaries, is not less than 700.

Of the missionaries reported, 152 were in commission at the commencement of the year, and 120 have been new appointments during the year.

There has been an increase since the last year both in the number of missionaries employed, and in the extent of their fields of labor. The number of feeble churches aided, and of missionary districts supplied, exceeds any former year by nearly 100. A very large field has been occupied, and a considerable proportion of the missionaries have performed the labors of itinerants.

The missionaries have labored in 25 of our states and territories; and the amount of labor performed has exceeded 200 years, or the labors of 200 ministers for a single year.

During the year, the additions to the churches have been:—on examination about 1,800; by certificate 1,300: total 3,100.

The whole number of church-members reported exceeds 20,000.

Not less than 50 new churches have been organized, and more than 60 houses for worship have been erected, or are now building.

The number of Sabbath-schools reported, is about 500, with 3,000 teachers, and more than 20,000 scholars.

About 300 Bible and catechetical classes have been reported, with more than 6,000 learners.

The receipts for the year, with the balance on hand, amounted to \$35,455.7; and the disbursements to \$31,623.24.

#### ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF EDUCATION.

In the report it is stated—

The whole number under the care of the board and its auxiliaries during the last year, has been 218.

Of these there were students of theology 84, in colleges 94, in academies 29, teaching 11.

We have ascertained that twenty of those under our care have graduated during the year, and nineteen have been licensed and finished their studies. No doubt a number more of those reported the preceding year, and who have not been reported to us the last year, have also been licensed.

Three have been discontinued for want of talents, one transferred his connection to the new school, and the patronage of the board was withdrawn from one for refusing to conform to the rules of the board, and three declined receiving further aid.

Only thirty-eight new beneficiaries have been received during the year.

Of the beneficiaries 84 are prosecuting their theological studies, and 94 are in college. During the year 38 beneficiaries have been received.

The receipts were \$19,777.95; and the payments \$18,948.71.

### American Board of Commissioners for Foreign Missions.

#### THE CALL FOR STRENGTHENING AND ENLARGING THE MISSIONS.

FAITHFULNESS to the missionaries, and to the benighted tribes among whom they are laboring, and perhaps not less to the christian community in behalf of whom the Board acts, seems to require the Prudential Committee to make a statement respecting the urgent necessity there is of immediately and greatly strengthening some of the missions. As a medium of communication between the missionaries and the heathen, on the one hand, and the christian community in this land, on the other, the aim of the Committee must be to keep the circumstances and claims of the former as clearly as possible before the latter, so that they may act, in every emergency, just as a full and correct view of the state of things would move them to do.

Communications received of late from a number of the missions show that the state of the missions and of the unevangelized population in contact with them is peculiar, and urgently requires attention. There has been a growth in the missionary work to be done at the several stations—an opening and expansion of the sphere of labor, in connection with books, presses, seminaries, native helpers, and native churches,—to secure the advantages of which and to render them available in carrying forward the work of christianization, require a steady and very considerable augmentation of the number of laborers, and of pecuniary resources. No adequate reinforcements have been sent forth during the last five years, and the missionaries are therefore over-tasked, and

in danger of sinking under their burdens. At no former period have the people in connection with a number of the missions been in so promising and hopeful a state. God is not only opening free access to them, but opening their hearts to desire and ask for christian instruction. The cry, Come and help us, is actually and literally brought to our ears; and God, after removing all obstacles, seems to be, in a very peculiar manner, laying on us the responsibility of saying whether they shall have the means of salvation or not.

The people in connection with the missions are exposed to imminent dangers. Those in Syria, at Constantinople, among the Nestorians, and at the Sandwich Islands are assaulted with peculiar violence by the papists; while those in India are in scarcely less danger from infidelity.

There seems to be in the awakened state of the friends of missions, in the prompt and vigorous opposition of the enemies of the cause, and in the highly susceptible and docile state of the heathen mind, indications that some important crisis in the condition of the unevangelized nations is hastening on, which the church ought to be prepared to meet; and by these very indications an affecting appeal is made to the christian sympathy and zeal and enlarged expectations of all who love Christ and the souls of men.

Is not such an appeal made by the sight of Druze villages coming by their delegates, and sometimes almost in a body, to the door of the missionary and begging for missionaries and schools, that they may be instructed in christian

truth and taught to read the word of God? What is the missionary, and what are the Committee to do in such a case? There is no missionary on the ground to go, and no funds with which to send one forth. The missionaries can obtain native teachers, but if they attempt to establish and support a school, they exceed the sum allowed the mission, which was before inadequate to meet previous engagements. Shall the missionary give what, by the blessing of God, may issue in their salvation; or withhold and leave them to perish? What shall the Committee decide when urged by such a view of the case to reinforce a mission and increase the annual sum allowed to it? What would the patrons of the Board say if the responsibility of deciding were devolved on them?

Listen to the appeals of the missionaries—

In our brief stay on the mountains we found the Druzes as accessible as ever, as willing to receive us among them, and as ready to listen to our instruction. We know of no people more entirely accessible than these. \* \* \*

Nor should it be forgotten that there are multitudes who will never be taught to read at all, unless in the schools conducted by missionaries. Here they all have the word of God put into their hands, and are taught to read and understand it. \* \* \*

Ought then, we ask, the mission to be prevented by the want of funds from establishing among these perishing people just as many schools as can be properly controlled and inspected? We think not. And we think the christian friends in America, who support this mission, will return the same answer. \* \* \*

On this subject we feel as if it was scarcely possible to speak too earnestly; and so apparently unbounded is this theatre of labor, that we scarcely know how to estimate aright or appreciate fully the cheering prospects held out to this mission. Neither you nor the churches in America can be in much danger of forming exaggerated opinions in relation to the openings for missionary enterprise in and around Beyroot. \* \* \*

If the nation should say—what the very highest rulers declare that they are ready to say—We want schools and chapels in all our central villages, and books and teachers and missionaries; and if those who have the power in the country should, as those best qualified to speak have assured me they will, say, Go on and open just as many schools as you please, and you and they shall be undisturbed.—must we, after having gone so far, turn round to the Druzes and say, We have not one dollar to open a single school or to do any thing else for you?

At Constantinople, at Broosa, at Nicomedia, and at other places in that quarter there is, to a great extent, a strong and increasing desire to obtain a knowledge of the gospel—an awakened and docile state of mind in the people, which calls for a great increase of pastoral visitation and instruction, altogether beyond what the present number of missionaries can supply.

See the enlightened inquirers at Nicomedia, when visited by the missionary, spending eight

or ten hours a day seeking and receiving instruction about christian truth and duty. Shall a missionary be sent to such a people to satisfy this hunger for the bread of life; or shall they, when they are aware of their condition, and importunately call for a supply, be left to famish?

Go with the missionary into the family circles and small Sabbath assemblies in Constantinople and see with what a teachable and earnest mind they inquire and listen. Shall the number of missionaries be doubled, and light be poured on these benighted Armenians, as they are groping their way out of the superstitious and errors of ages; or shall they be left unaided to go back and slumber on in their darkness?

Among the Nestorians it would seem that almost every church on the plain of Ooroomiah and among the mountains of Koordistan was open for the missionaries, if they could multiply themselves so as to occupy them. The native priesthood, aware that they are themselves incompetent to preach, will open their churches to the missionary, will introduce him to the people, exert their influence to gather congregations, aid him in the services, and stand by his side and countenance him while he unfolds and applies the word of life. So desirous are the people to hear, that already the largest churches are filled with companies of from 200 to more than 300 persons, manifesting an interest and a docility that cannot be satisfied with the scanty portion which the divided labors of the missionaries can supply. Why, when the people are eager to hear, should the preaching be limited to eight churches? Why should the reading of the Scriptures be taught in only seventeen schools, when numerous and earnest applications for schools in other villages remain unanswered?

In Ceylon, if we consider the number of books in the native language, the extent and success of the school-system introduced, the number of native helpers prepared for usefulness in the higher seminaries for both sexes, the number of revivals of religion with which the mission has been blessed, and the general influence which the mission has exerted on the popular heathen mind,—there seems to be the best preparation, perhaps, in the world, and a most urgent demand for a vigorous and general on-set upon heathen institutions. Yet we find, for the last five years, the effective force of the mission actually diminishing, by deaths, sickness, and removals, until the several departments of labor can with difficulty be carried forward. Having mentioned at successive periods, that four, then six, and then eight additional missionaries were needed, the missionaries say, "Unless Varany and Batticotta be soon supplied, we fear the worst consequences will ensue, the very thought

of which now weakens us in the way. It will not be practicable to abstract for the destitute stations the labors now applied to the others."

In Madura in Southern India, where the same language is spoken as in Ceylon, and where the field, though newer and less cultivated, is more extensive, and scarcely less promising, the demand for enlarging and strengthening the mission is equally solemn and urgent. In a recent report of that mission, the missionaries remark.

When we look over this broad field and find that we are able to reach but a small portion of its immense population, a sort of melancholy steals over our minds, and we are ready to exclaim, When will laborers come to these vacant fields.

The removal of one of our number at the close of the last year to Jaffna prevented our occupying Maloor, a large and thriving village in a populous district eighteen miles from Madura, where we had already selected a site and purchased a piece of ground for the purpose of erecting a house. The temporary removal of another, on account of sickness in his family, has weakened us still more; so that now we are reduced to the last extremity, having barely men enough, under the most favorable circumstances, to carry on efficiently what we have already begun.

Any casualty that should remove another of our number would be attended, we have too much reason to fear, with disastrous effects to the best interests of the mission.

We not only hope that we shall never be reduced to the painful necessity of beholding any of our stations robbed of a missionary, but we sincerely deprecate the thought of seeing the many populous villages scattered throughout these plains left destitute of a man of God.

From Western Africa the missionaries write in language equally urgent. In a recent report they say—

Contemplating the prospects of our mission, they are cheering in all respects, except this one, the difficulty of procuring laborers. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow-beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ, and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do any thing to change the prospects of the people, or to alleviate their wretchedness.

Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. One or two to strengthen this mission, three to found a new station on the Ivory coast, and at least three for the country bordering on the Niger. We specify this number, not because we think it all or

the half or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land, but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character for at least one hundred missionaries, almost the whole of which must we fear for many a long day remain as it has for centuries past, a scene of desolation and moral ruin.

In some of the missions to the North American Indians the need of reinforcement is very urgent. In that to the Cherokees the number of preachers has in five years been reduced from seven to three, and the number of male assistants from ten to three; or the whole number of male laborers from seventeen to six, a reduction of about two thirds.

In the Choctaw mission the number of preachers has, in the same time, been reduced from six to four, and the number of male assistants from four to one; or the whole number of male laborers from ten to five, or just one half.

If the numbers in both of these missions should not be fully restored to what they were five years ago, there should, at least, be two preachers and two male assistant missionaries sent to each.

The mission to the Pawnees was commenced seven years ago. The missionary and one lay associate have wandered with the Indians, secured their confidence, become able to speak their language, and now for two years the Indians have manifested a desire to till the ground and lead a settled life. But though one layman has been added to the mission, it has not strength sufficient to go forward on such a scale as to afford the Indians adequate encouragement and aid in changing their manner of life. The missionaries are therefore spending their time in comparatively unprofitable labors, till both they and the Indians are in great danger of becoming disheartened, simply for want of men and pecuniary means to make a vigorous beginning.

Taking into view the missions now adverted to, and others which greatly need to be strengthened and enlarged, it would be highly desirable, if the pecuniary means for their support could be safely counted on, that to the one hundred and forty missionaries now in the field, a hundred more, with a suitable number of assistant missionaries, should be sent forth during the next twelve months. The openings and exigencies in connection with the established missions of the Board call for them. They might be immediately located at important posts, and have a fair prospect of being as usefully employed as

those now in the field. Justice and kindness to our brethren abroad require no small part of this number to relieve them of unreasonable cares and burdens, or help them gather the ripening harvest which they have been sowing and cultivating.

In the foregoing remarks nothing is said of establishing new missions in other fields to which the providence of God has been preparing access, and to which it is now pointing and inviting this Board to approach.

Nor has any thing been said of the importance of making provision for carrying into effect the proposal for raising up, at the missions, on a large scale, an educated native ministry—a measure demanded by the circumstances of the unevangelized nations, by the greatness and the pressing urgency of the work to be done, and by the inability of christian nations to furnish the men or the pecuniary means required to accomplish the work in any other manner.

In all the communities where the missions of the Board are established there are now but fifteen native preachers. How small a beginning towards providing for those communities a competent native ministry, on which they may permanently depend! Why should not the Board be enabled to make immediate preparations to bring forward a *thousand* candidates, at the several missions, with arrangements for a steady annual increase, and with some reasonable expectation, at no distant day, of meeting the wants of these tribes and nations?

This ten years' work ought long since to have been begun and now to be far in progress. Such a ministry is needed, this hour, all equipped for their work. The Sandwich Islands, the Tamul, and the Nestorian communities are suffering, and the fruits of previous toil are perishing on the field for want of this company of reapers. Yet to this hour this ten years' work is scarcely begun. And yet no great progress, comparatively, can probably be made in evangelizing the nations until the influence of a numerous and competent native ministry shall be brought to bear upon the heathen world.

Of this proposal of the Committee, made four months ago, very general approbation has been expressed. But if there is to be no other response, in what manner is the work to be accomplished? To carry this plan into effect will require additional missionaries and pecuniary resources. It cannot be commenced efficiently, unless the annual receipts of the Board shall amount to \$300,000.

At a recent meeting the Committee took into consideration the reinforcements and the appropriations for supporting the missions for the year 1842. Placing the number of missionaries to be sent out, not at a *hundred*, a number

which is really called for; but at only *sixteen*, the lowest number consistent with sustaining the missions and relieving the over-burdened missionaries, they could not bring the aggregate of the allowanees to the missions, together with the other necessary expenditures of the Board, below the sum of \$276,000. This estimate does not take into view enlargement or advance. It makes no provisions for any decided effort to train native preachers, much as that is demanded. It simply aims to keep up a healthful vital action in the missions, in the ordinary departments of labor, and to save the missionaries from sinking under discouragement. Yet this sum is \$35,000 more than was received to the treasury last year.

These statements the Committee conclude by simply remarking that God in his providence is giving free access to the heathen; at many of the missions he is by his Spirit in a peculiar manner opening their hearts to listen to instruction; and he seems to be waiting to see whether his people will do their part to give them the word of life and raise them to holiness and heaven.

*Missionary House, July 12th, 1841.*

#### RECENT INTELLIGENCE.

**SANDWICH ISLANDS.—***Decease of Mrs. Castle.*—Mr. Chamberlain writes from Honolulu, March 11th, 1841.

You have been informed of Mrs. Castle's illness, which was consumption. For about a year and a half her health gradually declined, though for most of the time she was able to ride out daily. The last fortnight she was confined to her room, and it was a period of great suffering and distress. But she was sustained by the hand of her Savior, and enable to rejoice in the prospect of death, as being a release, not only from the pains of the body, but from all sin, and the introduction into the blissful presence of her Lord and Redeemer. This event took place on the 5th instant. She was supported in her last moments by the gracious Savior, whose name was precious to her; and the last articulation of her lips was, "Precious! precious!" as uttered in relation to him. Her remains were interred on the 6th, on which occasion an appropriate sermon was preached by Mr. Armstrong.

Mrs. Castle was a deservedly valued sister, much beloved for her gentleness and sincerity, and her memory is embalmed in the affections of her associates. Her death is a great loss, not only to her bereaved husband and motherless child, but also to the mission.

Respecting the state of the congregations, Mr. Chamberlain remarks—

The brethren of most of the stations on this island have recently held protracted meetings in their respective districts, and the result has been an increase of numbers in their congregations, and of seriousness in the hearers. Some who had been suspended for irregular conduct have been restored; and many who had wan-

dered out of the way have manifested a disposition to return, and not a few who have been indifferent in times past to the subject of religion are solicitous to be admitted to the church. The desire, however, to enter the church may exist, and that strongly too, without any real disposition to obey the precepts of the gospel. Of this we have very painful evidence on the part of great numbers in those churches which have been hastily filled up.

**CONSTANTINOPLE.**—Doct. Grant was at Constantinople May 17th, and writes that Messrs. Hinsdale and Mitchell and their wives, and Mr. and Mrs. Beadle started from Beyroot for Aleppo 22d April. Doct. G. was expecting to proceed to Aleppo by way of Sansoom, Torat, and Sivas, hoping to start May 21st, and to arrive there the last of May or 1st of June, and get through Mesopotamia before the hot wind should begin.

In the present aspect of things at Constantinople, Broosa, and Trebizond, there was much that was encouraging, while still, throughout the Turkish empire there were indications that the faith of the missionaries might be brought to a severe test, and they be made to feel that in God alone is their hope of success.

**SINGAPORE.**—Rev. Joseph S. Travelli, of the mission at Singapore, and Doct. W. B. Diver, of the mission to China, left Singapore 4th March, on board the ship St. Paul, captain Pierce, and reached Salem, Mass., July 6th, a voyage to the United States having been rendered necessary for the restoration of their health.

### Donations,

#### RECEIVED IN JUNE.

<b>Board of Foreign Missions in Ref. Dutch chh.</b>	
W. R. Thompson, New York, Tr.	1,445 50
New York, Collegiate Ref. D. chh la. 24t; Market-st. do. 28,50; South do. Murray-st. do. 34,75: a special dona. for Mr. Abbel, China,	303 25-1,748 75
<b>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</b>	
East Falmouth, Mr. Lewis's so.	18 00
<b>Berkshire co. Ms. Aux. So. Rev. H. N. Brinsmade, Tr.</b>	
Canaan Four Corners, A bal.	50
Great Barrington, Coll.	75 00
Hinsdale, Coll. (of which to constitute Rev. J. W. BANISTER an Hon. Mem. 50.)	135 27
Lee, Gent. 257,42; la. 93,08; mon. con. 40,30;	330 70
New Marlboro' North, Coll.	76 91
New Marlboro' South, do.	27 37
Peru, Coll. and mon. con.	77 58
Pittsfield, Gent. 216,65; la. 226,43; mon. con. 267,17;	710 25
Richmond, Coll. 78,45; mon. con. 30 39;	108 84
South Adams, Cong. so.	20 06
South Egremont, Coll. 41,50; la. 29; to constitute Rev. JOHN GODDARD an Hon. Mem.	70 50
Stockbridge, Coll. (of which for Ceylon miss. 5.)	140 91

Tyringham South, Gent. 8,62; la. 11,38;	20 00
Washington, Coll.	3 76
Windsor, Gent. 18,48; la. 26,91;	45 39
	1,9 3 04
Ded. c. note. 3; uncur. do. 2,56; 5 56-1,897 48	
<b>Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. a friend, 20; a fem. friend, for Augusta Kehoe, Ceylon, 20; Miss M. C. Ford, 10;)</b>	
	209 72
<b>Brockfield Asso. Ms. A. Newell, Tr.</b>	
Barre, Young la. sew. so. for John F. Stone, Ceylon,	12 00
<b>Buffalo and vic. N. Y. By J. Crocker, Agent, West Aurora. Chh.</b>	
	8 47
<b>Caledonia co. Vt. Confer. of Chhs. E. Fairbanks, Tr.</b>	
	8 90
<b>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</b>	
Acworth, A friend,	3 00
Alstead, 1st chh. mon. con.	27 00
Chesterfield, Mon. con.	6 16
Dublin. Trin. chh. 8; mon. con. 2; a friend, 50c.	10 50
Keene, Mon. con. 30,15; a friend, 2;	32 15
Marlboro', Mon. con.	7 84
New Alstead, do. 12; fem. so. of ind. 2,50,	14 50
Rindge, C. H. B.	30 00
Roxbury, Charity box,	9 76
Sullivan, Chh. and so.	20 00
Surry Mon. con.	13 47
Swansey, do.	24 22
Troy, do.	9 39
Walpole, do.	13 00
	220 90
Ded. c. note,	5 00-215 90
<b>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</b>	
Freeport, Gent. 32,50; la. 55,95; mon. con. 44; to constitute Enoch Harrington an Hon. Mem.	132 45
Gorham, Benev. so.	25 25
Portland, Indian's friend so. for Oregon miss. 30; High-st. chh. class cir. for Mary C. Oxnard, Ceylon, 14,73; la. 54,66;	99 41-257 11
<b>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</b>	
East Haverhill, Mon. con. in Mr. Cushing's so.	15 57
Newburyport, Mr. Stearns's so. mon. con. 85 82; Dr. Dana's so. 16,86; gent. in Mr. Diamond's so. 23,10;	125 78
West Amesbury, Gent. and la. 32,32 mon. con. 30;	62 22
West Newbury, Mr. Edgell's so.	46 30-249 77
<b>Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.</b>	
Marblehead, Mon. con.	15 00
Salem, Crombie-st. chh. and so. 42,84; united mon. con. in do. 14,37; Howard-st. chh. gent. 41,25; la. 21;	119 36-134 36
<b>Geneva and vic. N. Y. By C. A. Cook, Agent,</b>	
Addison, Presb. chh.	15 01
Canoga, do.	5 29
Geneva, la. so.	7 10
Hector, Presb. chh.	14 12
Hopewell, do.	10 50
Howard, do.	15 00
Ovid do.	25 74
Penn Yan, Presb. miss. so. 20,50; sub. sch. for Ira Gould and Margaret Lock, Ceylon, 28,50;	49 00
Prattsburg, Mon. con. 11,48; E. B. 10;	21 48
Pultney, Presb. chh.	9 46
Seneca Falls, Presb. chh. (of which for Daniel W. Forman and Betsy King, Ceylon, 40;)	88 49
Vernon Centre, Cong. chh.	20 50
	281 58
Ded. loss on unc. bills,	6 00-275 58

<i>Grafton co. N. H. Aux. So. W. Green, Tr.</i>	
Campton, Dea. Burbeck,	6 00
East Hanover, Mon. con.	69 06
Enfield, Mon. con.	13 00
Groton, D. Cummings,	2 00
Hanover, Dairmouth coll. mon. con.	210 99
Littleton, Mon. con. 89,25; gent. 46,94; la. 27,06;	163 25
Plymouth, Gent. 23; la. 33,20; mon. con. 90;	146 90—610 50
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, H. Whittelsey,	20 00
<i>Harmony Confer. of chhs. Ms. W. C. Capron, Tr.</i>	
Grafton, OLIVER M. BRIGHAM, which constitutes him an Hon. Mem.	100 00
<i>Lincoln co. Me. Aux. So. Rev. J. C. Goes, Tr.</i>	
Bath, Mon. con. in Mr. Ellingwood's so. semi ann. 50; hea. sch. for John W. Ellingwood, Ceylon, 20;	70 00
<i>Lowell and vic. Ms. Char. So. W. Davidson, Tr.</i>	
Lowell, John-st. chh. 200; Indian miss. so. in do. for sup. of Mr. Wheeler, 90;	290 00
<i>Merrimack co. N. H. Aux. So. G. Hutchins, Tr.</i>	
Boscawen, W. par. cong. so. 27,37; E. par. 9,28;	36 55
Concord, S. chh. mon. con.	32 61
Dunbarton, Mon. con.	3 35
Henniker, Gent. 4, la. 3,25; young la. Mahratta so. for Mary E. Darling, Bombay, 15;	22 25
Hopkinton, A gent. 1; a la. 1;	2 00
Warner, Cong. chh. mon. con.	13 00
Wilmot, Mon. con.	5 00
	114 76
Ded. am't paid by aux. so. for printing,	2 25—119 51
<i>Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.</i>	
Concord, Mon. con. (which and prev. dona. constitute Mrs. ELIZABETH P. MEANS an Hon. Mem.) 39,28; juv. miss. so. 11,37;	50 65
<i>Middlesex Asso. Ct. H. C. Sanford, Tr.</i>	
North Lyme, Fem. so.	15 00
<i>New Haven City, Ct. Aux. So. F. T. Jarman, Tr.</i>	
New Haven, United chhs. mon. con. 26,24; Church-st. do. 24,31; Yale coll. do. 16,20; 3d chh. do. 5; B. Griswold, 10;	81 65
<i>New Haven co. Ct. Western Conso. A. Townsend, Jr. Tr.</i>	
Waterbury, Sab. sch. for H. N. Day, Ceylon,	20 00
Woodbridge, Mon. con.	7 41—27 41
<i>New London and vic. Ct. Aux. So. C. Chow, Tr.</i>	
Groton, Cong. chh. mon. con.	15 00
Ledyard, Cong. chh.	20 00
New London, 2d cong. chh. mon. con. 40,41; la. sew. so. 20; 60 41—95 41	
<i>New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.</i>	
(Of which fr. A. G. Phelps of Mercer-st. chh. for miss. to W. Africa and to constitute JAMES STOKES, WILLIAM E. DODGE, DANIEL JAMES, CHARLES F. POND and ANSON G. PHELPS Jr. Hon. Mem. 500; R. Hunt, Village chh. for Ralph Hunt, Ceylon, 20; a few young men. of Brick chh. for Mr. Whittelsey, 34; two lads fr. Brainerd chh. for schs. in Hindostan, 4,25.)	2 462 01
<i>Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.</i>	
Brookline, Kingsbury sew. so.	20 00
Franklin, Mrs. IBENE FISHER, which constitutes her an Hon. Mem.	100 00
Roxbury, Elliot chh. and so. gent. 20; mon. con. 14,15;	34 65—154 65
<i>Old Colony, Ms. Aux. So. H. Coggeshall, Tr.</i>	
Fairhaven, Cong. chh. and so.	150 00
Middleboro', 1st par. gent. 12,98; la. 53,82;	66 80
Rochester Centre, La.	48 00—264 80
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Deerfield, Presb. so.	22 15
East Lincklaen, Cong. so.	8 00
New York Mills, Presb. chh. for miss. sem. at Sandw. Isl.	79 37

<i>Oriskany Falls, Rev. P. Field,</i>	35 00
Paris Hill, Cong. chh.	12 71
Redfield, A. Johnson,	15 00
Utica, Welsh cong. chh.	20 00—192 23
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Braintree, Cong. so.	11 00
Chelsea, Cong. so. mon. con.	21 73—33 73
<i>Orleans co. Vt. Confer. of chhs. S. S. Clark, Tr.</i>	
Brownington, Mon. con.	14 00
Derby, do.	6 25—20 25
<i>Otsego co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.</i>	
Exeter,	48 55
Worcester,	20 03—68 57
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Abington, 1st par. mon. con. 14,55; la. 53; S. par. mon. con. 5; a friend, 10; E. par. gent. 21,25; la. 20;	123 80
Braintree, S. par. gent. and la. 26,72; mon. con. 15;	41 72
Bridgewater, Trin. cong. so. mon. con. 18,25; gent. and la. 10,75;	29 00
East and West Bridgewater, Evan. so. mon. con.	32 05
Hanover, Mon. con. 15; gent. 7; la. 10;	32 00
Hanson, Gent. and la. 15,56; mon. con. 11,44;	27 00
North Bridgewater, 1st par. gent. 66,24; mon. con. 3,25; S. par. gent. 10,07; la. 11,02; benev. so. 8,67; mon. con. 8,24;	107 49
North Weymouth, Cong. chh. 73,81; mon. con. 23,71;	97 52
Randolph, 1st par. gent. 72,56; la. 35,80; la. benev. so. 15; a friend, to constitute Rev. CALVIN HITCHCOCK an Hon. Mem. 50; E. par. mon. con. 18,91;	192 27
Weymouth and Braintree, Union so. gent. 18,50; mon. con. 26,91;	45 41—728 26
<i>Penobscot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, Hammond-st cong. chh.	23 38
Brewer, 1st cong. chh. 4,13; John Pope, dec'd, 2;	24 13
East Brewer, \$15 ackn. in Dec. as fr. Brewer, Miss. asso. (which and prev. dona. constitute Rev. JOSEPH R. MUNSSELL an Hon. Mem.)	22 25
Foxcroft, Mon. con.	7 51
Monson, do.	14 00—91 96
<i>Pilgrim Association, Ms.</i>	
Carver, Gent. and la.	39 00
Halifax, Mon. con.	2 75
Pembroke, Miss H. Ford, dec'd, for Hannah Ford, Ceylon,	20 00—61 75
<i>Richmond and vic. Va. Aux. So. S. Reeve, Tr.</i>	
Ded. loss on rem.	540 00
	25 00—515 00
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Pawlet, Cong. chh. and so.	114 66
Rutland, Cong. chh. and so. mon. con.	4 54—119 20
<i>Strafford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Gilmanston, Theolog. sem. so. of inq. 14; sub. 10;	24 00
<i>Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.</i>	
Acworth, Mon. con.	15 00
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Attleboro', 2d cong. chh. and la. to constitute Mrs. ANNA H. CRANE an Hon. Mem. 102,29; sab. sch. for schs. in Syria, 20;	122 29
Rehoboth, Cong. chh. and so. (which and prev. dona. constitute Rev. JOHN C. PAINE an Hon. Mem.)	20 00—142 29
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	
Ded. loss on rem.	547 50
	47 50—500 00
<i>Windham co. Vt. Aux. So. Rev. C. Kidder, Tr.</i>	
Brattleboro', W par. mon. con.	23 66
Jamaica, Rev. Mr. Patton,	8 01
Putney, Mr. Foster's chh.	20 53—52 19

<i>Windsor co. Vt. Confer. of Chhs. J. Francis and E. C. Tracy, Trs.</i>	
<i>Perkinsville, Mon. con.</i>	10 00
<i>York co. Me. Confer. of Chhs. Rev. I. Kimball. Tr.</i>	
<i>Sanford, Chh. and so.</i>	5 00
<i>Total from the above sources,</i>	<b>\$11,969 06</b>

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend, To constitute ARCHIBALD BURGESS of Hancock, N. H. an Hon. Mem. 100; do 10; a lady, for Joan Maine, Ceylon, 90;</i>	130 00
<i>Albany, N. Y. 4th presb. chh.</i>	50 00
<i>Athens, Pa. Presb. chh. mon. con.</i>	19 49
<i>Augusta, Ga. Young ladies, for the Armenian Magazine,</i>	50 00
<i>Barrington, R. I. Mon. con. 12,62; la. benev. asso. 16;</i>	28 62
<i>Belfast, Me. Cong. chh. la.</i>	13 10
<i>Bluchill. Me. Cong. so.</i>	20 00
<i>Bombay, India Hon. JOHN DUNLOR, which constitutes him an Hon. Mem.</i>	175 00
<i>Brighton, Ms. La. miss. asso.</i>	17 25
<i>Bucksport, Me. Mon. con.</i>	65 00
<i>Cash, A special dona. for Mr. Ward, Madura, Charleston, S. C. Mrs. M. S. B. Dana, for C. E. Dana, Ceylon,</i>	25 00
<i>Charlton, N. Y. Presb. chh. mon. con.</i>	17 78
<i>Clinton, N. Y. Rev. W. G. 2,50; Miss J. M. 1;</i>	3 50
<i>Conkling, N. Y. Cent. so. 8,50; mon. con. 3,81;</i>	12 31
<i>Crawfordsville, Ia. Prof. Mills and la.</i>	20 00
<i>Dorset, Vt. Mon. con.</i>	6 50
<i>Dankirk, N. Y. N. Isham,</i>	2 50
<i>East Troy, Wis. Ter. Chh.</i>	6 50
<i>Elizabethport, N. J. 1st cong. chh. mon. con.</i>	1 00
<i>Elizabethtown, N. J. 2d presb. chh. to constitute Rev. JOHN T. HALSEY an Hon. Mem. 140,94; Rev. J. T. Halsey, for Rev. G. W. Wood, 25;</i>	165 94
<i>Evans, N. Y. 3d cong. chh.</i>	7 96
<i>Fort Gaines, Ga. Mon. con.</i>	7 00
<i>Fort Gratiot, Mich. J. Gardner, U. S. A. 5; Mrs. A. B. 50c.</i>	5 50
<i>Fort Towson, Ark. Mon. con.</i>	7 00
<i>Frankfort, Me. Mr. Tappan's chh.</i>	4 50
<i>Georgia, A lady,</i>	10 00
<i>Green River, N. Y. Austerlitz miss. so.</i>	11 00
<i>Greensburg, Ind. P. Riggs,</i>	5 00
<i>Hudson, N. Y. 1st presb. chh. gent. asso.</i>	12 81
<i>Ithaca, N. Y. 1st presb. chh.</i>	140 00
<i>Jaffna, Ceylon, Rev. G. H. Apthorp. for Isaac Paul, Eliza Brand, Amelia Coleman, Harriet Abbott, Mary H. Green, Ann Rice, Jane Wilson, Charlotte C. Armstrong, and Mary Elizabeth Tamben, Ceylon,</i>	215 00
<i>Keeville, N. Y. Chil. of mater. asso. for Abraham Brinckerhoff, Ceylon.</i>	17 00
<i>London, Eng. J. Symm, for Ceylon miss.</i>	20 00
<i>Marblehead, O. Miss. so. 18,75; less dis. 1,50;</i>	17 25
<i>Matteawan, N. Y. Presb. chh. mon. con.</i>	19 65
<i>Milton, N. Y. Presb. chh.</i>	12 00
<i>Newark, N. J. 1st cong. chh. young people's miss. so. 100; J. P. Jackson. 20;</i>	120 00
<i>New Lebanon, N. Y., R. Woodworth, a rev. pensioner,</i>	50 00
<i>New Vernon, N. Y. Presb. chh.</i>	38 00
<i>North Andover, Ms. Trin. cong. sab. sch. evan. miss. so. for Jesse Page, Ceylon,</i>	20 00
<i>Northern Missionary Society, Av. of land, in part,</i>	193 74
<i>Patchogue, N. Y.</i>	3 00
<i>Paterson, N. J. 2d presb. chh.</i>	12 00
<i>Philadelphia, Pa. Youth's miss. so. of 1st Indep. chh. 25; do. for Helen Chambers, South India, 25; sab. sch. of 10th presb. chh. for H. A. Boardman, J. W. Mitchell, W. Shippen, W. Sargent, and I. E. Ne-gus, Cape Palmas, 25; less dis. 2,62;</i>	72 38
<i>Pittsfield, Ill. Rev. W. Carter,</i>	5 00
<i>Providence, R. I., Z. Z. A.</i>	100 00
<i>Rochester, N. Y. 3d presb. chh.</i>	100 00
<i>Rupert, Vt. Cong. coll. 10,12; la. asso. 9,60; mon. con. 2,38;</i>	22 10

<i>Salem, Pa. Presb. chh. mon. con.</i>	9 00
<i>Sandwich Islands, Miss M. C. Ogden, 123; less dis. 4,30;</i>	118 70
<i>Sheridan, N. Y. 2d cong. chh.</i>	13 83
<i>Southold, U. C. Mrs. E. D. Johnston,</i>	20 00
<i>Springfield, N. Y. Presb. chh. mon. con.</i>	5 50
<i>Stoneham, Ms. Gent. and la. to constitute Rev. JOHN HAVES an Hon. Mem.</i>	53 54
<i>Troy, N. Y. 2d presb. chh. (of which fr. CHARLES LYMAN, which constitutes him an Hon. Mem. 100; sab. sch. for Erastus Hopkins and Stephen W. Dana, Ceylon, 40;) 212; Troy nail factory, 11;</i>	223 00
<i>Troy, Pa. S. W. Paine,</i>	5 00
<i>Troy, W. T. Chh.</i>	8 62
<i>Tascalocosa, Ala. Rev. W. Williams, 90; Mrs. M. W. D. Wood, 90; for fem. sch. at Broosa, Miss C. Farley, 20; Mrs. A. L. W. 10; Miss C. M. G. 10; Mrs. M. B. S. 10;</i>	90 00
<i>Unknown, A friend,</i>	10 00
<i>West Chester, Pa. A friend, (of which for press, 5;)</i>	10 00
<i>Western New York, Asso.</i>	47 00
<i>Woburn, Ms. S. cong. chh. and so. to constitute Rev. GEORGE P. SMITH an Hon. Mem. 50; la. asso. 1;</i>	51 00
<i>Worcester, N. Y., C. Chapman,</i>	1 00
<i>Wythe and Pulaski, Va. Fem. tract so.</i>	1 00
	<b>\$14,723 63</b>

## LEGACIES.

<i>Hadley, Ms. Mrs. Jerusha Austin, by John Hopkins, Ex'r,</i>	1,335 84
<i>Medfield, Ms. Artemas Woodward, by E. F. Woodward, Ex'r, (prev. ack. \$1 40;)</i>	100 00
<i>Northampton, Ms. Lemuel Clark, by Hiram Ferry, Ex'r, (prev. ack. \$300.)</i>	100 00
<i>Union co. Pa. Andrew McClenahan, by J. Merrill, 536,89, less. dis. 18,35; for coll. 2,63;</i>	505 91
<i>Worcester, Ms. William McFarland, by Cyrus Gale, Ex'r,</i>	500 00
	<b>\$2,541 75</b>

*Amount of donations and legacies acknowledged in the preceding lists, \$17,265 38. Total from August 1st, to June 30th, \$220,868 63.*

## DONATIONS IN CLOTHING, &amp;c.

<i>Amherst, Ms. 12 Hitchcock's Geology, fr. J. S. and C. Adams, for Mr. Hebard, Syria,</i>	15 00
<i>Cambridge, Ms. Cloth, fr. S. Greenleaf and other indiv. for Sandw. Isl. boys.</i>	
<i>Cambridgeport, Vt. A box, fr. ladies, for Indian miss.</i>	
<i>Flatbush, N. Y., A box, fr. la. of Ref. Dutch chh. for Borneo.</i>	
<i>Geneva, N. Y., A box, fr. fem. miss. so.</i>	117 00
<i>Great Barrington, Ms. A box, fr. fem. benev. so. for Mr. Eells, Oregon miss.</i>	139 59
<i>New York City, A box, fr. Mrs. Scudder, for Mr. Pohlman.</i>	
<i>South Braintree, Ms. A bundle, fr. la. sew. cir.</i>	19 00
<i>Swanton, Vt. A box, fr. la. benev. so.</i>	45 94
<i>Westfield N. Y., A barrel, fr. fem. benev. asso. and juv. so.</i>	64 41
<i>Westford, Ms. A box, fr. juv. asso. in Mr. Luce's so. for Mr. Spaulding, Ceylon.</i>	31 27
<i>Unknown, A box, for Mrs. Apthorp, Ceylon.</i>	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.